

THE PRESENT AGE.

CHICAGO OFFICE, 364 WARREN AVENUE.

The exercise of reason in perfect freedom, is man's highest privilege.

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At Home and Abroad.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; is the sovereign good of human nature."—Bacon.

A PSALM FOR THE PRESENT.

Tell me not that inspiration
Died with Jewish bard and seer;
That the present generation
Only finds its mournful bier.

Tell me not the Past, so cheerful,
Reaped when Truth was in her prime;
But the Present, sad and fearful,
Gleans the fields of olden time.

Tell me not that heaven's portals
Closed when Science had her birth;
And since then, the fair immortals
Have not visited the earth:

That the ever-loving angels
Ceased their songs long, long ago,
And they herald sweet evan-gels
Nevermore to those below;

For the fount of life, supernal,
Feeds unnumbered earthly springs;
And the joys that are eternal,
To the waiting spirit brings.

Come to the friends who vanished,
Left us weeping on the shore;
Eden's garden find the banished,
Eat and live forevermore.

Manhood's vanguard scales the mountain,
Heaven opens to their view;
Weary travelers, by the fountain,
Up! and gird yourselves anew.
—Denton's Radical Rhymes.

MRS. TAPPAN'S INSTALLATION.

BY LOVE M. WILLIS.

It has been announced that a society under the management of women and with a woman at its head was to be organized and hold meetings at Lyric Hall, New York. A delay was occasioned by the explosion in the gas works which prevented the lighting of the city in the vicinity of the hall. The first meeting took place Dec. 31st. A large number were present and fully enjoyed the exercises.

A. J. Davis opened the meeting after an invocation by Mrs. Cora L. V. Tappan. He said: "I have just learned through Mary that I am to speak a few words to-night. It has been announced that this meeting is an initiative one, the introductory one to a series to be conducted by a woman who stands before the world fully endorsed by the better land, by the people of a superior world. They have inspired her naturally fine powers and susceptible capacities, and have endorsed her through many years. She needs no other guarantee than that. She is a preacher of the new order, of the new gospel, full of love, and is here to begin with these credentials, and I am rejoiced to be here and see the work begun. It seems to me, as to every one who has tasted the fruit of progress, that it is desirable that the truth on every question of reform should be spoken through the lips of a woman. I know from my own experience that this is so. Now this age is one in which the opportunities are golden. The doors stand open, the windows are up in this building of divine work. Now those who have the divine credentials, and know that they are sent from infinite truth, should not hesitate to enter. As this is an occasion when woman is to take the lead, when man is to be especially benefitted, as he always is by woman's work, thus making both the glad recipients of service, all must be interested and glad to welcome this woman and assist in the beautiful work."

Mrs. Mary Davis then followed and said: "I feel that any words of mine on this occasion are needless, but I have promised to say a few words and will fulfill my promise. It has been reported that at the Radical Club, Col. Higginson said, some took exceptions to humanity, but for his part, he was astonished at the goodness of human nature. He had

seen soldiers, slaves in the most uncultivated aspect, prisoners, and lowest conditions of humanity, and everywhere there were indications of good, of noble attributes.

"The same philosophy is taught by Modern Spiritualism, and by Free Religion. The goodness of human nature is one of the fundamental articles of the Spiritualist's belief. The churches and theology have debased human nature. Spiritualism is one of the agencies that says it is divine, that underneath all that is gross and wicked a spark of divine fire glows. Man has self-healing agencies; there is no moral turpitude so deep and dark but man may redeem himself. Self-healing energies may be assisted by external aids; other individuals may come as outward strength to him. In every external path man treads down that which does not befriended him.

"If this is true of man's physical nature, how much more so should it be of his spiritual. Among the forms of influence is beauty in the external world. The beauty of nature appeals to his love of beauty, to draw him from all that doth defile. Among these influences is that of spiritual agencies—revelations from the spiritual world. The heavens are open to men and women from the better land, and they appeal to the better nature of men and women. Spiritualism has performed an important mission. It has given woman a new career, a full opportunity on this platform side by side with man, to proclaim the gospel of Spiritualism and become religious teachers.

"There are thirty-five thousand clergymen teaching the errors of old theology, and in overturning these errors woman has done important work. It is fitting that a woman should undertake a Sunday meeting, and occupy a platform pre-eminently devoted to woman's work, and she has my hearty good wishes. The speaker that is to occupy this platform has been wonderfully developed. I remember that she was seized upon when only a child, by an influence she did not understand, and uttered words of wisdom beyond her years. Since that time you know how the angel world has taken her into its keeping. When but a mere girl, uneducated in letters, in rhetoric, and in science, through high and holy inspiration she stood before thousands proclaiming a philosophical, scientific, and moral truths, and through revelations of the inner life led hundreds and thousands out of the ways of sin and doubt.

"I am happy that this sister, chastened by sorrow, has still been preserved in her youth, to express the beauty and truth of the spiritual and inner life, and is able to stand before the public and proclaim the gospel of love. I call upon you all to give to her the sustaining influence of heart and hand. She has become conversant with human suffering; has been brought by experience into sympathy with the labor reform questions; the Indian question; the needs of the emancipated slaves; the question of woman's enfranchisement; all these questions have a place in her heart; therefore should she speak. Let us give such women opportunity." Mrs. Cora L. V. Tappan then rose, and said substantially:

"It is customary when people are dead to pronounce their eulogies, but it is the good fortune of a few to receive in their life time hearty appreciation and recognition. One word before I begin: There is a society of Spiritualists in this city, some of whom ask if this is an opposition movement. Unfortunately the days of the week are illy divided. There are six days for the

wants of the body and only one for the soul, and any one who has anything to say of a spiritual or religious nature must say it on that day. This is no opposition. There must of necessity be a unity between the two. Whoever speaks, let them be far apart or near, if they utter words of truth and spiritual life must be fellow workers. If the farmer have broad acres it does not harm him if I have a little garden of bloom and beauty near his fence, nay, if all the fields be full of beauty. We need not one place nor two places, but many more, for the spiritual harvest is beginning to ripen, and those that have sown the early seeds shall smile across the work of years and see that they have not sown in vain. This is more an introduction than a sermon. The heavens are full of truths, of thoughts; hungry hearts and longing eyes are waiting for the voice to speak and the hand to lift them up, and we would speak as long as there is an ear to hear. If we do not speak the highest word given to us it is a sin. Always then are hungry souls over whom the cares of life are covering up all else.

"From the extreme verge of the external world to that of the spiritual, thoughts are flowing to and from. The heavens are open, and the love of the Infinite expandeth. You have but to ask for spiritual blessings and they are given. We need not so much special reform as the great work for progress. Let us prepare the way for a better government. Let us have a religion that shall permeate the life, so that we shall not have to steal an hour for the soul and leave the rest of the week to mammon. Religion must enter into every day and hour. If the body cannot be cared for without crippling the soul, let's starve. There is a way of living without crippling the soul.

"The great need of the world is room for growth; room in the external world for the growth of bodies, room in society, room for the soul, that it be not dwarfed in one line of thought. Theology says we will have a faith and a creed, but we want that kind of culture that shall make human beings grow. The perfection of life is that every quality be expressed. If in this corner, this little spot, we shall make more room for souls to grow, or give any voice to those that are voiceless, if there shall be made any power of love that shall shine out into the world, we shall be satisfied. See to it that this place be kept for humanity, for the words that are abroad in the world.

"We need not so much a splendid government as happy homes; not so much justice as love. For we would rather extend a word of love to a criminal than be the executioner who should meet out justice. We would rather speak at the bars of the window of the felon and tell him that there is a living spark in his heart that glows at the word of love than discover and bring to justice the man that has committed the greatest crime. We need a right government and correct laws, but more than all we need the secret of making the right foundation, of having children born and raised aright.

"The time shall come when the converse with those you call dead, will be as common as for you to speak to one another. The world of causes will be as the shining of the sun, brightening and beautifying all life. If you choose to clasp hands with your inner nature, to be the truest and noblest you know how to be to-day, to-morrow will be a better new year than ever dawned upon you. There is within each individual the best that ever lived. The Christs, the saviors, are only yourself. You

are greater than the world, the sun, and the stars, because you have a soul."

Then followed a very fine poem expressive of the hopes and aspirations of the new year, and the folding up of the circuit of the old from which should spring blossoms for the new.

Thus closed the inaugural exercise of the new movement for a woman as regular preacher in New York.

For the Present Age.

HUMAN LIFE.

BY WM. C. WALTERS.

Truthfully has it been said: "If you would have a true and just appreciation of human life, you must not look upon it in fragments. If you go to the studio of an artist, and select one of the finest, and most beautiful pictures that his genius and skill have produced, and cut that picture up into thousands of little pieces; if you take up any one of these, there will be no comeliness or beauty in it. You must have them all together, just as the soul of the artist had arranged them, and then you will find that each one was essential, in order that you might realize the true grandeur and beauty of the picture. So of human life, not the earth life alone is sufficient to give you a realizing sense of the grand picture that the Divine Artist is painting. You must stand out in the great gallery of the Infinite, and looking along the vast corridors of life, see its panorama outstretched before you in the distance, so that all its groups, its lights and shadows, shall be seen, then will you realize something of its beauty, its sublimity, its true grandeur."

I feel that we cannot reach that deep loving sense of appreciation, that devout reverence and thankfulness toward the Author of our being, which must ever be due from us in return for the inestimable boon of life, if we draw our conclusions, our sentiments and convictions from points of observation obtained among the valleys, the falling shadows from human trials, the doubts, the fears, the faintings that oft-times come in sadness upon the weary soul. It is when some divine wave of joy drifts the heart far away above these trials, and common-place experiences, far up on the mountain sides, that we catch faint glimpses of the Infinite purpose, the breadth of design, and boundless love that underlies all the charming scenes of time and sense, the deep, rich lessons of light and wisdom that fall upon the soul all along the checkered way.

The fond father and mother see their beloved son go down into the valley of dissipation, and this to them is more than "a skeleton in the closet," or the dull sound of falling earth at the new-made grave. The fair young daughter, whose light step and loving heart was a fountain of joy to the parents, falls into the maelstrom of sin, and to the grieved and lacerated souls of the parents—they who had watched her steps from the earliest hours of childhood, with deep solicitude and tender care, to them, all seems lost! lost! forever lost! And they cry out, "O Father above! why did not the grave cover us, that we might never have lived to see and feel this flood of shame?"—this sharp consuming grief that dries up our life-blood, brings upon our heads untimely gray hairs and to our eyes bitter burning tears."

These fond parents call out from the deep vale of humiliation and blighted earthly hopes; for the time, they forget that God teaches his children profound lessons of wisdom in ways inscrutable to them. He permits his children sometimes to wander by the "cold streams of Babylon," by

arid sandy deserts, and to be submerged amid the seething pools of vice, that they may learn from their own terrible experience, the power, the depth, the breadth, the strength, and majesty of his invulnerable laws. So from these lower conditions they shall come forth as from a molten fire—molded, hammered, chiseled, polished, elevated, beautified and refined, and shall never for a moment forget or doubt that the soul's joy, and sweet accord with the Father's commands, are inseparably bound up together, that they walk hand in hand in loving unity, that there is no division in their saving counsels. They will learn that the royal pathway to heavenly happiness leads upward, not downward; they will learn that the soul's aspirations, like a lamp, must be daily trimmed, that our steppings towards the Infinite are steps of strength and power, gained by kindly deeds in the ways of justice, purity, charity, tender mercy, and loving compassion towards erring humanity.

We must gather strength by bracing ourselves, with an inexorable firmness against every incoming wave of wrong that might drift us away into the dark gulf of sin—a gulf always drear and dismal—whose bitter flow is moved by no friendly breeze of heavenly hope, or sweetness of joy and peace. Then let the sad, the mourning earthly parents remember, that the Eternal One, the Infinite Artist, is ever painting upon the canvas of human life! Starting with the unmeasurable possibilities of a divine germ, from the wail of the infant, all along the devious path, he is ever touching and retouching with his divine pencil, throwing his lights and shadows, continuously, through all the way, even right down to the very gates of the tomb; and from that point, unrolling his divine canvas through countless ages, lifting finite, erring souls, from step to step, from point to point, from battlement to battlement, till our imagination wearies and lingers in the flight, as we upward rise from mansion to mansion, from wisdom to wisdom, and from glory to glory!

That divine spark of love that prompts the mother to follow her child through the blushing paths of shame, patiently to endure in her own heart the agonies of Gethsemane, the gloom of Golgotha, the pains of Calvary, and crucifixion, is a spark emanating from a universal fountain. In her self-sacrifice and unflinching affection, she truthfully represents the qualities of the Original Source, for God will never forsake the mother or her child, and she but follows out a command of the Infinite, given to her own soul—printed as with rays of divine sunlight in her own being, and that no mortal power can erase.

BORDENTOWN, NEW JERSEY.

OR! FOR A MAN.—The great want of this age is men. Men who are not for sale. Men who are honest; sound from center to circumference, true to the heart's core. Men who will condemn in friend and foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the world and the devil right in the eye. Men that neither brag nor run. Men who can have courage without shouting to it. Men in whom the courage of everlasting life runs deep and strong. Men too large for sectarian bonds. Men who do not cry nor cause their voices to be heard on the streets, but who will not fail nor be discouraged till judgment be set in the earth. Men who know their message and tell it. Men who know their places and fill them. Men who mind their own business. Men who will not lie. Men who are not too lazy to work nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.—*Louisville Commercial.*

IS IT RIGHT TO BE RICH?

It is said that there is no practical need of showing the rightfulness of money-making, while there is great need of denouncing it. The chief danger is that of too entire devotion to business pursuits, not that of neglecting them. The peril is not that men will neglect money-making, but that they will give themselves exclusively and supremely to it. Hence, it is argued or implied, nothing should be said for the rightfulness of property acquisition, while everything may be said against it. It is better to denounce unqualifiedly the desire of wealth than to discriminate between its use and its perversion. The theory of the objection is that if there is one-sided devotion to any pursuit, this devotion must be met by extreme and one-sided appeals against it. "Do you believe all you said on that subject?" I ask of a vehement preacher. "Not exactly," is the answer. "Overstated," but it is better to use any argument that is strong and telling even if it will not stand close criticism. Men are so one-sided that we have to be as much other-sided." Now I protest against this whole theory of preaching, teaching, or arguing. To support a good object by a false argument is always bad. It is always bad to shirk a full, fair statement of the whole case, to give only a one-sided or extreme view of it. Luther had a noble saying: "The truth is always safe, and nothing is safe but the truth." If it is ever right to earn and own property, it is bad to preach as if it were always wrong. If we cannot reach the consciences of men by telling the exact truth, we had better let them alone. It is bad to call evil good; it is equally bad to call good evil. There are real sins enough for us to meet; we need manufacture no artificial ones. This notion that the right use of the pursuit of wealth ought to be identified with its perversion, and denounced with it, ends in that type of preaching which was well characterized by a thoughtful Christian merchant who said: "When ministers preach about doing business, and the use of capital, they usually talk like a set of fools." Here is a constitutional desire in man. It was planted by God. It is the foundation of civilization. It is a powerful incentive to many virtues, and furnishes a necessary condition for the exercise of many others. But it is extremely liable to perversion, not its rightful use. Otherwise men will confuse the two, or they will throw away the false teachings together with many other true teachings, as all alike worthless. If the pulpit is to remain a moral power, it must be both intelligent and honest. It must be intelligent, not to confuse right with wrong, use with abuse; it must be honest, to stand on the facts and tell the truth. Otherwise it is contemptible and will go down.

THE EVANGELICAL ALLIANCE.

The following is the basis of agreement adopted by the American branch of the Alliance and is the same as that of the original society in London, adopted in 1846, and we cannot give to our readers in a more condensed form the system of faith sought to be made the religion of this country by constitutional amendment.

1. The divine inspiration, authority and efficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead and the Trinity of the persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the justification and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.
9. The Divine institution of the Christian ministry, the obligation and perpetuity of the ordinances of baptism and the Lord's Supper.

Scientific.

GEOLOGICAL SKETCHES.

NUMBER XIII.

BY PROF. E. WHITPLE.

The Trenton limestones abound with a profusion of mollusks. So numerous are they, that this has frequently been styled the age of mollusks. All the classes of this division were represented, and attained their full perfection of development. The brachiopods were the most abundant. They were bivalve shells, disposed in symmetrical forms and provided with a pair of spiral arms, coiled within the shell, which were protruded when the animal was in quest of food. The brachiopod order includes the families called *terebatulata*, *spirifer*, *rhynchonella*, *orthus*, *productus*, *discina*, and *angula*. The univalves, or gastropod shells, existed in great numbers, but their shells were too brittle to be well preserved. But the highest class, the cephalopods, are well preserved and very numerous. This latter class was represented by a long, straight chambered shell, called *orthoeceras*, which may not only be regarded as the giant, but also the pirate of the period. Such succeeding year of growth the animal advanced into a new chamber, building his annual wall behind him, until his shell was divided into a succession of chambers, each communicating with the others by means of a siphon. A few specimens of this family have been obtained that measure fifteen feet in length and a foot in diameter. They were provided with large eyes, strong jaws, and muscular arms extending from the head. These arms had sucking disks at their extremities, and were so powerful that nothing could escape that once came within their reach. The articulates of the Trenton embraced two classes, the worms and rustaceans. The former had soft bodies, unprotected by any hard covering, and hence were but imperfectly preserved in a fossil state. They constructed for themselves an envelope of sand, into which they poured secretion from their bodies, and these silicious cases are nearly all that remain in testimony of the existence of this class. The crustaceous trilobite, on the other hand, was abundantly provided with hard, jointed shields, whose preservation is very complete. Over twenty species of trilobite are recognized in the Trenton period. The next subdivision of the silurian, in ascending order, is the Hudson period, the rocks of which consist of shale, marl, slate, and sandstone. They are surface rocks along the Hudson and Mohawk valleys, where they are three hundred feet thick. In Pennsylvania they are seven hundred feet thick; and in Wisconsin and Iowa, the character of the beds change to limestone, where they do not exceed fifty feet in thickness. At Cincinnati, and at Richmond, Ind., the beds are blue limestone, interstratified with soft shale and marl. The rocks of the Hudson period are mostly a crumbling shale, with a dark brown color, and contain bituminous matter with occasional traces of coal. The life that prevailed during the Hudson period, assumed somewhat different aspects, from that of the Trenton. The seas were more muddy, and hence less adapted to corals and crinoids; but brachiopod shells and graptolites were very abundant. These latter were radiate animals, exceedingly simple in structure, growing thickly over the sea bottom, provided with eight slender arms, whose delicate tracery covers the slates and shales of this period. Like the trilobite, they became extinct in the later carboniferous age. With the Hudson period closed the lower silurian deposits, when disturbances on a somewhat extensive scale supervened, destroying a large proportion of the old life-forms, and establishing conditions favorable to the further extension of neipent species. The number of species that became extinct from the time life made its advent to the close of the Hudson period, are estimated at five hundred. Natural causes

contributed to the advent and extermination of each species, among which oscillations in the earth's crust, and alternations of deposit, as from a calcareous to an argillaceous sediment, were among the most prominent. Some marine animals, as trilobites, flourished best where calcareous (limy) sediment was being deposited; others, as conchifers, flourished best about mud flats. Moreover, when the materials of a sediment essentially changed in the same locality, the consequence would be an extension of a few species that had before maintained a bare subsistence, and the extermination of others that had flourished in great numbers. Reef-forming corals would likewise be seriously affected by slight oscillations of the ocean's bed, inasmuch as they thrive only at limited depths, so that a small subsidence would insure their destruction. About thirty species survived the disturbances at the close of the lower silurian, and reappear in the upper silurian. The upper silurian in America is first represented by the rocks of the Niagara group, which are again subdivided into Oneida conglomerate, Medina sandstone, Clinton shales, and Niagara shales and limestone. The conglomerates that lie at the base of the upper silurian, are made up of sand and coarse quartz pebbles, firmly cemented together, nearly destitute of fossils, and formed near the shores of a sea that was much agitated by igneous forces. The rocks of the Niagara group are widely distributed over the interior continental basin, consisting mainly of limestone, and abounding with the fossil relics of the life that prevailed during this period. At Niagara Falls, this rock has a thickness of eighty-five feet which is underlaid with eighty feet of soft shale. The waters of Niagara are constantly removing this shale, allowing the solid overlying strata to be precipitated into the gorge below, causing a slow recession of the falls. In this manner, the gorge through which the waters of the upper lakes flow into Lake Ontario, has been excavated from Queenstown to the present site of the falls. The Genesee Falls at Rochester, N. Y., are projected over ledges of this rock, where the underlying shale also affords conditions for a slow recession. These rocks attain a thickness of one hundred feet in Michigan, and fifteen hundred feet in the Alleghany region. In Ohio and Indiana, they form bold cliffs along the larger streams, where they receive the name of cliff limestone. Life was very abundant in the Niagara period, many of the lime rocks in the interior of the continent being almost wholly composed of shells and corals. Besides many species of flowering corals, and crinoids with their delicate, slender rays, there was a great abundance of brachiopods, conchifers, and orthoceratites but no fishes or beings that live upon the land or in fresh waters. One of the most prevalent fossils of this group is the *pentamerus*, a brachiopod shell which was double valved, and from three to five inches in length. The rocks that lie exposed at Delphi, Ind., Yellow Springs and Springfield, O., at Milwaukee, Wis., and in some parts of Iowa, abound with their casts and impressions. How to See Under Water.—A correspondent of the Scientific American writes: "I once had occasion to examine the bottom of a mill pond, for which I constructed a float out of inch plank, sufficient to buoy me up; through the center of this float I cut a hole, and placed a blanket over it, when I was enabled to clearly discover objects on the bottom, and several lost tools were discovered and picked up. I am satisfied that, where water is sufficiently clear, this latter plan could be successfully used for lost bodies and articles. I would now suggest that this experiment be tried on the sea; for I am satisfied that, with a craft like the Great Eastern, where an observatory could be placed at the bottom, with sufficient darkness, by the aid of glasses we could gaze down into the depths of the sea, the same as we can survey the starry heavens at midnight." Mr. F. Ransom, of London, proposes to render stone and brick walls waterproof by coating them to saturation with a solution of silicate of soda, which is superficially decomposed by the further application of chloride of calcium. The surface thus obtained consists of silicate of lime, which is perfectly insoluble, while it does not alter the appearance of the wall.

For the Present Age. SCIENCE AND THEOLOGY.

BY JOHN P. GUILD.

The world moves; all honor to those who move it, and all pleasure to those who ride. Knowledge is superseding belief, and the practical is supplanting the speculative. Living science refuses to longer carry the burden of dead theology. The revelation of truth, as written in the stars and photographed in the rocks, has ever contradicted the traditions of superstition and the dogmas of conceited ignorance. The church, aware that knowledge is the most mighty power, sought at first to subdue science by branding it "heresy," but science, continuing its way, thrust theology aside and forced the church to acknowledge the victory. When the church found that science was ruthlessly marching over her pretensions creeds, regardless of pulpit fulminations, she sought to convert it to her own use, and make nature minister to an unnatural altar. The church thus called to its aid, that against which it could not contend; and it now pretends to lead the van of progress, though still tethered to the old guide post. Christianity has stoutly affirmed that theology begins where science and philosophy end. Very true, but this, instead of showing that speculative faith is superior to demonstrated fact, witnesses the supremacy of enlightened reason over morbid imagination. For, as science and philosophy advance, theology is obliged to concede the ground, and retreat in such order as best it can. The barbarism of theology, must recede before the civilization of science; they can no more live together, than can the savage Indian and the cultivated European. Though there may long be skirmishing on the border, we know what will be the end as well as we know that the idle tales of the nursery, will be thrown away when the child commences to study the rudiments of science. Theology begins where science and philosophy end; for, theology is born of the darkness of ignorance, and dies with the influx of the dawning light of knowledge. Theology shall be rolled together as a scroll, and its elements shall melt with fervent heat, but science will endure, and continue to investigate the manifestations of the Eternal and Infinite—that Wisdom, Love, and Power, who is the Author of man, and the earth on which he stands; of spirit, and the truth on which it lives; of immortality, and the expanse of Paradise which it inherits. The church, organized to support a suppositions theology, may confuse its adherents, and confound itself, by preaching, interpreting, remodeling and manufacturing creeds, in a vain effort to galvanize its effete nonsense into life. But while the rocks endure and the stars twinkle, while man thinks and God lives, the truth is secure, and man is above his own instruments. Science shall go on, in its bright career, and read the golden pages of the volumes of wisdom, that are treasured in the holy archives of nature's universal library. LAWRENCE, MASS. GALILEO. The most tremendous theologic engine against Galileo was the idea that his pretended discovery vitiated the whole Christian plan of salvation. Father Le Gazre declared that it cast suspicion on the doctrine of the Incarnation; others declared that it upset the whole basis of theology; that if the earth is a planet, and only one among several planets, it cannot be that any such great things have been done especially for it, as the Christian doctrine teaches. If there are other planets—since God makes nothing in vain—they must be inhabited; but how can these inhabitants be descended from Adam? how can they trace back their origin to Noah's ark? how can they have been redeemed by the Savior? In addition to this prodigious engine of war, there was kept up a terrific fire of smaller artillery in the shape of texts and Scriptural extracts. Some samples of these weapons may be of interest. When Galileo had discovered the four satellites of Jupiter, it was denounced as impossible and impious. It was argued that the Bible clearly showed by all applicable types that there could be only seven planets; that this was proved by the seven golden candle-sticks of the Apo-

clypse; by the seven-branched candle-sticks of the Tabernacle, and by the seven churches of Asia. In a letter to his friend Renieri, Galileo gives a sketch of the dealings of the Inquisition with him. He says: "The Father Commissary Lancia was zealous to have me make amends for the scandal I had caused in sustaining the idea of the movement of the earth. To all my mathematical and other reasons he responded nothing but the words of Scripture, *Terra autem in orbem stabit*." It was declared that the doctrine was proved false by the standing still of the sun for Joshua; by the declarations that "the foundations of the earth are fixed so firmly that they cannot be moved," and that the sun "runneth about from one end of the heaven to the other." The Dominican Father Caccini preached a sermon from the text,—"Ye men of Galilee, why stand ye gazing up into heaven?" and the wretched pun was the beginning of a series of sharper weapons. For the final assault, the park of heavy artillery was at last wheeled into place. You see it on all the scientific battle-fields. It consists of general denunciation, and Father Melchior Inchofer of the Jesuits brought his artillery to bear well on Galileo with the declaration, that the opinion of the earth's motion is of all heresies the most abominable, the most pernicious, the most scandalous—that the immobility of the earth is thrice sacred—that arguments against the immortality of the soul, the creation, the incarnation, etc., should be tolerated sooner than an argument to prove that the earth moves. In vain did Galileo try to prove the existence of satellites by showing them to the doubters through his telescope; they either declared it impious to look, or, if they did see them, declared them illusions from the devil. In vain did he try to protect himself by his famous letter to the Duchess, in which he insisted that theological reasoning should not be applied to science. The rest of the story the world knows by heart. None of the recent attempts have succeeded in mystifying it. The whole world will remember forever how Galileo was subjected certainly to indignity and imprisonment—possibly to physical torture; how he was at last forced to pronounce publicly and on his knees his recantation, as follows:—"I, Galileo, being in my seventieth year—being a prisoner, and on my knees, and before your Eminences, having before me the Holy Gospels, which I touch with my hands—abjure, curse, and detest the error and heresy of the movement of the earth." He was vanquished, indeed, for he had been forced, in the face of all coming ages, to perjure himself. His books were condemned; (they remained on the Index until 1818); his friends not allowed to erect a monument over his bones; to all appearance his work was overthrown. The liberal spirit of the age, which has thrown every other religious denomination into ferment, not even excepting the Roman Catholic, has entered the Jewish Church, and will certainly conquer or divide it. A recent meeting of leading rabbis at Cleveland—representing Chicago, Cleveland, Quincy, New York, St. Louis, Cincinnati, Louisville, Newark, Memphis, and Richmond—declare in emphatic terms that "the divine command, the most sublime passage of the Bible, 'Thou shalt love thy fellow man as thyself,' extends to the entire human family, without distinction of either race or creed." A late synod held at Leipsic, and having under consideration a revision of the prayer-book, resolved in a kindred spirit that, "no bitter or harsh expression shall be contained in any of the prayers under revision or to be newly composed; the contents shall embrace all human beings of the universe, and nothing shall be said therein with regard to the chosen people which might in the least offend our brethren of another creed." On the other hand, the new prayers under revision shall lay stress upon the religious mission of Israel, the providential guidance in its history, the fundamental Mosaic principles of progressive development, a future universal knowledge of the Almighty's commands, a love of peace, justice, and humanity." *Per contra*, the controversy between the "orthodox" and the "reform" Jews has taken on so violent a form in Baltimore that it has resulted in a lawsuit. Among the questions at issue is the one whether female singers may be introduced into the choral services of the synagogue. One would imagine that to believers in Moses, who had read of what his sister Miriam did, female singing would be eminently "orthodox." At a recent trial in London a new "profession" was developed. A witness alleged that he was an "early caller," and that he supported himself by calling people in the morning. His business hours were from nine A. M. till five, and his first customers were bakers. Tennyson might enlist his services in behalf of the May Queen.

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We have received this handsome volume, and heartily congratulate its publishers on its elegant style. The mechanical portion of the book is beautifully executed. The letter-press cannot be excelled, and we think they may well feel proud of their first offspring.
It is impossible in a brief notice to give anything like a review of this work. Parts of it are of thrilling interest. It might be objected that the character of Clara Gordon is overdrawn, but we think that the annals of crime reveal her counterparts; indeed in the sphere of our own social life we know a woman who would hesitate at nothing to attain her purposes. She has driven one noble man to suicide and has wrought misery in many families. So that in reality, there is no fiction that finds not its parallel in real life. We trust the book may have a large sale and the company be able rapidly to place other works of equal merit and beauty before the public. —F. L. H. WELLES, in Present Age.
"THE GOLDEN KEY, OR MYSTERIES BEYOND THE VEIL," is the name of a handsome and substantial volume from the press of the PRESENT AGE Publishing Company, of Chicago. The author, so to speak, is Miss Nettie M. Pease, well known as a lecturer on Spiritualism, and the favorite Corresponding Editor of the PRESENT AGE. She was under spiritual control while the rectal which this book embodies was made to her by the spirit of a person who once lived on earth. It was given her in the month of June, in last year. It has been reproduced as nearly as possible, in the language of the dictator. It is a story whose evolution is accompanied with a striking and deeply interesting development of character, fresh and pure incidents, and a series of colloquial discussions of spiritual topics, that will attract and hold the attention of readers everywhere. The moral of the tale is not reserved for the last but is woven in with its web, and forms the living soul, for it depicts experiences to which all human souls are subject, and does it with a naturalness and truth which art cannot hope to emulate. We can cordially commend THE GOLDEN KEY to the perusal of all Spiritualist readers, promising them profit and pleasure in its glowing pages. To the story, Miss Pease has appended five of her own characteristic poems.—Banner of Light.

The Present Age.

A Weekly Journal.
Devoted to Religious, Political and Social Reform,
Poetry, Literature and General Intelligence.

COL. D. M. FOX, - - EDITOR.

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HINTS TOWARD LABOR REFORM.

Before leaving New England this season, I made a visit of a few days to the manufacturing city of Lawrence, Mass. I have comparatively little to report regarding Spiritualism there, although I addressed a respectable audience twice during my stay in the place. It must not be inferred, however, that Spiritualism, or any other form of free thought and progressive philosophy is disappearing from existence there, but it is true that no special activity is to be observed, among those who have long stood as the witnesses and exponents of liberal truth. My addresses were given in a neat little hall, the property of Friend Alvah Webster, the father of our co-worker Mrs. Susie M. Willis, the popular public speaker. Mr. Webster freely opened the hall, and I had the satisfaction of seeing before me many of those who were well remembered from the time the Massachusetts Spiritualist Association was my care and field of operation. Spiritualism, the scientific gospel of demonstrated immortality, is not dead in Lawrence; in fact never was so strong as at present. Largely promotive of this condition has been the public and private work of Friend J. C. Bowker, who with his indefatigable wife, have made their home a refuge and a temple in the cause; and with hands, purse, pen, and voice, have worked to dispel the clouds of ignorance and prejudice, and scatter mental and spiritual illumination over the entire community. J. C. Bowker is an earnest and methodical business man, for many years the indispensable paymaster and confidential agent of the great corporation of "The Atlantic Mills." Immersed as he has been in cotton manufacture, he has found time for mental improvement and spiritual investigation, and means to make himself the advocate and patron of every useful and humane reform. His business position and exceedingly accurate style of keeping account of the great interests with which he is connected, have not only given him singular opportunities for observation, but enabled him to collate statistics, and references, which, when comprehensively considered, are most cogent and absolute arguments in favor of radical reform in the whole department of industry.

The State of Massachusetts, in common with other New England governments, has found it necessary to pass certain laws regulating the relations of operatives and corporations; at least the politicians have thought it cunning to catch the popular favor by noticing in some way the public sentiment condemnatory of special abuses which existed, and in favor of labor reform in general. At the recent session of the legislature, a petition for a ten hour law was presented on behalf of the working men and women of the state, praying for a ten hour law, as an act of justice and humanity. In a manner common in Massachusetts, a committee was appointed and the question thrown open for a public hearing. Of course a strong and interested opposition did its best to defeat the measure, and it failed to become a law, but the discussion which was had, brought out a mass of evidence which will be of the greatest use in the agitation which must continually increase in regard to labor and capital in their relations. The carefully prepared statistics which Mr. Bowker presented when called upon for information, were of the greatest practical importance, and they alone should have settled the question in favor of the ten hour law, and would have done so, if it were possible under the present condition to obtain any practical legislation anywhere, in favor of anything but money! The Atlantic Mills some time ago adopted the ten hour system none

of their neighbors having done so. The reason of their action was announced in a meeting of directors, by the principal owner, Mr. F. Gray, of Boston, in language which should be recorded to his eternal honor as a capitalist. "We will do it," said Mr. Gray, "without stopping to discuss the probabilities, we will do it because it is right." And so from that time until to-day several years in all, the Atlantic Mills have done their great business upon a basis of principle.

It was to present the practical result of this remarkable development, that Mr. Bowker was called before the committee of the legislature. Without attempting any quotation of the large amount of information which was brought forward, we will give the concrete facts which were mathematically demonstrated. They were as follows:

First. The mills running ten hours per day, actually produced a greater amount and better quality of goods each year at no greater total expense, than when running eleven hours and a half a day.

Second. The health of the operatives of all classes was much better under the ten hour system, although the machinery was running at an increased rate of speed, so that they actually did more work than when employed eleven hours and a half.

Third. There was no observable demoralization of any class of the operatives, though owing to the fact that all the other mills ran long time, there was no evident increase in the use made of the public libraries, schools, and lectures, which are gratuitously provided for such as choose to make use of them.

Mr. Bowker explained that if all the mills ran short time, the general social arrangements of the working people would be changed to conform to the new management. Until then, the minority could not of course gain the full benefit of their added leisure, except as having it for the purpose of rest, the advantage became apparent in a higher degree of health, greater vivacity and promptness in labor, and obviously increased comfort and happiness.

In presenting this brief statement in fact, to those who can think, we have supplied them with a scientific argument in favor of a much needed reform. To those who cannot reason, or those whose supposed interests stultify their judgment, facts and arguments are alike useless, hence we need add no more in elaboration, but congratulate our brothers and sisters, operatives, that in Spiritualists and Liberalists, infidels and atheists, they can find help against "Christian civilization."

The worst feature connected with the cotton factories, and their long hours, is the use and abuse of extremely young children, and the most deplorable aspect of this matter, is that the parents of the too young operatives are more criminal in the case than the state or the corporations. There is a legal enactment that regulates the employment of children in the mills, but its provisions are very generally evaded. The law provides that no very young children shall be employed, and of any less than fifteen, it shall be required that they have attended school three months during the year. But the labor of children is quite useful in the mills, and ready employment tempts the foolish parents to lie as to the age and schooling of their children. As the mill managers do not inquire very closely, the poor little ones are crowded into the mills the long, long day, until they actually fall asleep among the machines, to be awakened with a kick and an oath perhaps. Such overwork ends in broken health, in ruined morals, in enforced ignorance, and the damage of society. Such facts are spurs to reformers, and should call out the best genius of statesmen and philanthropists, to make effectual the laws known to be necessary.

BEAUTIFUL EXTRACT.—One fountain there is, says Miss Bremer, whose deepening vein has only just begun to throw up its silver drops among mankind—a fountain which will ally the thirst of millions, and will give to those who drink from it peace and joy. It is knowledge—cultivation which gives health to mankind; makes clear the vision; brings joys to his life.

MICHIGAN.

We think no state equals this in organic work, yet even there we do not see the concert of action and efficiency to be expected from so large a number of Spiritualists as are to be found in the Peninsular State. We think, however, the fault may be found not in their system, for they have a most excellent plan of organization, but from the fact that time is required to bring it into working order. With two hundred local societies, some twenty organized county circles, and the state association with its semi annual meetings in which Spiritualists from all parts of the state meet for consultation, there ought to be at least one hundred speakers constantly employed. We doubt whether they exceed one fourth that number. Yet we note progress wherever we have met with them. Last week we visited Grand Rapids, Ionia, Lyons, Battle Creek, Charlotte, and other localities. At all the places named we find an increasing interest, and learn that although there are not so many public meetings as in years past, yet there is a general inquiry among the people made manifest particularly in the increased number of calls made upon mediums from those who desire light from the "Great Beyond." One of the signs of the times, not the least indicative, is the fact that more than ever before, church members and even the clergy, tired of the husks of "faith" upon which they have so long fed, are seeking, through spiritual manifestations, for a knowledge of continued life.

As we passed through Lowell in the cars on Saturday, we heard that a two days' meeting was being held there, and had we not promised attendance at Charlotte we should have stopped and enjoyed the meeting with our friends of that locality. At Lyons we had a pleasant interview with Doctors Hampton and Jewett, and also Mrs. Jewett, through whose mediumistic and clairvoyant powers a good work is being accomplished and from whom we expect the people will hear more hereafter. The ordeal through which she has passed to fit her for this work has been a severe one. Her loved son and only daughter recently taken to a higher life, are no doubt to become great aids in her life mission. From these friends we learned that Mrs. Kutz had lectured for them and that Chas. A. Andrus was to speak for them next Sunday, 21st inst, also that Mr. Andrus was to hold a discussion at Pewamo with Rev. J. Maverty, on Monday evening, 22nd inst. Dr. B. P. Barnum has been employed by the Clinton County Circle to lecture in that county the ensuing year. We cannot, in our limited space this week, speak of the many items of interest, and evident tokens for good that fell under our observation during this rapid tour through the state, and will hasten to give a brief report of the EATON COUNTY CIRCLE.

We arrived in Charlotte Saturday afternoon and immediately repaired to the hall, where was assembled the Spiritualists of this county, holding their first quarterly meeting for 1872. We found a good congregation, and the following named speakers present: J. P. Averill, Cephus B. Lynn, Rev. T. H. Stewart, and Dr. Spinney. Mr. Miles, the spirit artist, was also present, with about fifty specimens of his work prominently exhibited on the walls of the hall in which the meeting was held. The Eaton County Circle has we think been organized but a little more than a year. John Farlin, the president, and Jabez Ashley, secretary, were both found in their places, in the active discharge of duty. For several years past we have met these brothers in state conventions and can but admire their earnestness. Their heads are showing the frosts of many winters, but we yet hope for many years of usefulness from them here. Saturday evening the meeting was addressed by Rev. T. H. Stewart and Cephus B. Lynn; Sunday morning by Dr. Spinney and C. B. Lynn; Sunday afternoon by J. P. Averill and Mr. Miles. Mr. M. occupied the time allotted to him in giving a brief history of his development as an artistic medium, and followed with the characteristics and history of the several

portraits on exhibition. The remarks of Brother Miles were very interesting, and we are glad to know that he is in this way convincing some of spirit existence who would probably be convinced in no other way. We believe every phase of mediumship of use to the world. The brother was quite severe in his criticism of the spiritualistic press, saying that they were not fair in frequently neglecting to report him, and in overcharging for advertisements. Never having advertised for him, or been solicited to do so, his remarks had no application to us in this respect, and we hope the allusion we make to him and his work in our account of this meeting may be satisfactory. We ever desire to give prominence to the work of all mediums, as we believe an appeal to our columns for years past will give evidence. Brother Miles announces that he will respond to calls for lectures in connection with an exhibition of his work.

Sunday evening, the last session of the meeting was very interesting; the large hall was filled by an intelligent audience who listened attentively to the speakers, T. H. Stewart, C. B. Lynn, and Dr. Spinney. The theme selected by Mr. Stewart was a continuation of the subject of the claims of Christianity as elucidated by Mr. Averill in the afternoon. The remarks of these two ex-ministers, were very radical, and fully up to the "Free Religious" standard. We would not intimate, however, that this is any "new departure" for Spiritualists, who have for twenty years been teaching all that the "Free Religionists" now proclaim, hence we see no occasion for the "backward steps" being taken by some Spiritualists in order to identify themselves with Free Religious organizations. We bid them "good speed," but in so far as they fail to answer man's earnest inquiries as to a future or continuous life, they fail to meet the demands of the present age. Messrs. Averill, Stewart and Spinney were the invited speakers for the occasion, and in consequence, our good brother, Cephus B. Lynn, accidentally present, and whom the people were anxious to hear, only occupied the rostrum after the other speakers. He was called out several times, and by his spontaneous utterances, added greatly to the wide-awake interest of the people.

A resolution of thanks to the citizens of Charlotte for their hospitality in the free entertainment of those from abroad, was introduced by Mr. Averill, and was responded to by a hearty "aye" from all visitors. Not a word of commendation as to the singing and instrumental music of the occasion is necessary when we add that Charlotte is the residence of the musical author of the *Spiritual Harp*, Prof. E. H. Bailey, who was present, and with the assistance of Lucy, his wife, his brother James, and Mr. Barnes, gave us a foretaste of the harmonies of the better land. Our home was with the Professor during our stay. He keeps in his music store many reformatory publications. The *Spiritual Harp* can be ordered from him at publisher's prices, as he is one of the owners of the work.

Finally, the meeting on the whole was a good one. We have but one criticism to make as to its management; and this is by way of suggestion. We regard it as a great mistake to invite men speakers only on such occasions. This is to be recorded by us as the first Spiritualist convention we ever attended in which the voice of woman was not heard either on the rostrum or in the conference, and we hope it may be the last. Attendance at this meeting favored us with the opportunity of taking by the hand, and forming the personal acquaintance of many subscribers and others whom we had never before met. We hope to be with them again at the time of their annual meeting in October which was appointed to be held in the same place.

If men from their youth were weaned from that sauntering humor, wherein some, out of custom, let a good part of their lives run uselessly away, without either business or recreation, they would find time enough to acquire dexterity and skill in hundreds of things, of which idleness leaves them in ignorance.

ELECTIVE AFFINITIES.

Social freedom and sexual equality are essential preliminaries to that condition of life in which science shall teach the laws of nature, as the basis of marriage. "Bell, book and candle" have about had their day as absolute arbiters in connection with the matter; "civil process" is found null and void of efficacy to unite those whom inherent forces urged apart. Men and women are tired of counterfeit conjugalism, which begins in the ignorance of childish miseducation and ends in the withering apathy of personal indifference.

"Marriage the basis of home," has been so much dwelt upon, that the popular idea is that matrimony is a religious and civil license to keep house and cohabit. To hint at the paramount importance of spiritual or personal adaptation in this relation, subjects us to gross misunderstanding and slander. That any one cannot be married to any body by mutual consent, with help of church and state, has never occurred to many persons, and the few generally see the policy of silence as to the fact. The fact exists however: marriage inheres in nature, and is the creature of temperaments, themselves the indications of elemental constituents within the person, which are creative of the affinities manifesting character, and outspoken in love and that when free, is the constant elective attraction of the inmost and highest of human being.

This the keen and profound Goethe knew years ago, and saw even more plainly than he cared publicly to announce. The same is understood by those who advocate stirpiculture, or the scientific breeding of children. That mules and pigs are successfully raised, and children failures, is a grotesque social infamy that would make the devil laugh. But so it is, and will be, as long as social relations are determined by the whims of children solemnly blessed by the holy asinine church, and legalized by crude enactments.

A Boston publisher * has reproduced with a preface by Victoria C. Woodhull, Goethe's "Elective Affinities," a book grown somewhat rare; but which both from its interest as a work of fiction and value as a subtle treatise upon the most delicate concerns of life, must continue to command the attention of those who value the service of the sharpest spiritual insight and highest broadest culture, in solving the problems of life. If the genius of Goethe was the "consummate flower" of his age, the "Elective Affinities" are the pollen which scattered on the winds of discussion over generations, shall fecundate and enrich with fruitful thought thousands of spirits opening in purity to the sunshine of "the good time coming."

* D. W. Niles, Publisher, 8 Bromfield st., Boston, Mass. Price \$1.50.

PRISON REFORM.

From the annual report of the inspectors of the Michigan state prison, we learn that the institution has been self supporting the past year, and beside extraordinary expenses necessarily incurred, has yielded a net income of \$3,858.67. This amount, of course, goes into the state treasury. Now in the name of justice and humanity we ask why should not this amount go into a fund for the benefit of those who have earned it, and to whom it rightly belongs. It will be recollected that two years ago we called attention to this subject in several editorial articles, and at intervals, since that time, for we regard it as a question more than any other intimately relating to the amelioration of that class of humanity so unfortunately organized as to be led into the commission of crime. We still maintain, as we did then, that the state prison for the correction and reformation of criminals, alike with the asylums for deaf, dumb, blind, insane, and other unfortunates, should be maintained at the public expense, and the earnings of the inmates should belong to them, and, unless required for the support of their families left helpless and in want, should be kept for the benefit of the party when discharged from their legal servitude. If our legislators are not prepared to go thus far, certainly every principle of

justice would seem to demand after by their labor paying their food, clothing, etc., the officials with large salaries guard them by day and by night. *net earnings* should, by a just arrangement, be used for their fit. Would not this fact, if known to the prisoner at the time entering upon his term of prove an incentive to industry, good conduct? and of the tort effect upon the victim, can be no question.

In this connection as to the humanity and justness of our that the earnings of the should be used for the benefit family, we have in our mind a instance in proof. In this prison is confined at the present a man arrested in one of the ern counties of that state, charged with larceny. He was proved and sentenced to ten years imprisonment—by the way a most ex sentence. He had a wife and children. Their support was justly or unjustly (we pause to question) taken from them, wife and mother is now, by days labor, supporting herself children. We ask if it be justice withholds from her and her dependent ones their due share of the ings of the husband and father, from them for the "public good."

Michigan is taking the lead of other states on this question of "on reform." She moves slowly, every move is in the right direction. We urge upon her legislators (in of whom we know and who are ers of the PRESENT AGE) a consideration of our suggestion. But not to Michigan alone would confine our appeal; we call upon Illinois legislature now in session give this subject their attention, of all other states. Gentlemen politicians though you are, because the radically progressive legisla is the man who now wins. The of slow coach conservatism passed.

"Our world is waking from her dream. To snap her creed-forged chains asunder, Shouting with voice of fire and steam, Deep chorus of progressive thunder."

We call special attention to this point in the following extract from the report, showing the salutary influence of kind treatment. Oh! shall we have less Christian preaching and more of the Christ in practice? We answer, not until the per of sectarianism has expended self, and we have in its place a humanitarian religion, an American religion, in which the principles Jesus and not of Moses or Paul are proclaimed and practiced.

At the commencement of the year the former Agent, Mr. H. H. Byham, resigned, and your Excellency filled his place by the appointment of the present incumbent, Mr. J. Morris. Mr. Morris entered upon position without any special training, or experience in the place, at once very properly commenced work by devoting most of his time the study and consideration of duties especially confided to him, the control and management of the convicts.

Without relaxing in any respect the rules and discipline of the Prison he put himself to work to obtain good will and friendship of the prisoners. He interested himself in their wants, guarded their interests and sought in every way within his power to bring out and cultivate their better qualities. The result proved a great success. We have nothing in saying that, as a general thing, the men love him and will cheerfully comply with his regulations. Instead of expressions of hatred and a manifest determination place obstacles in his way, he has secured in a great measure the confidence and co-operation of the convicts, and but very few of them have given him any trouble whatever.

We are happy to state that degrading and severe punishment, such as flogging, gagging, bucking, and all the relics of the use of barbarous force, have almost if not wholly disappeared in the management of the Prison. If hereafter the the Age shall devote himself with the same energy and with like success to the economical and prudent management of the financial department of the prison, we may confidently predict that he will make a most acceptable and competent officer, and will prove all that the people of the State could desire in such an official.

The latter part of a wise man's life is taken up in curing the follies, prejudices and false opinions he has contracted in the former.

THE PEGAN'S VISION.

"The Indian massacre, of Jan. 23d, 1869, perpetrated in the attack by Colonel Baker, on the village of the Piegans, in Montana, has been described in a recent letter from Vincent Colyer, the Secretary of the Board of Indian Commissioners, to Felix H. Ernest, the Chairman of the Board. The particulars were received from Lieutenant W. B. French, U. S. Army agent of the Blackfoot Indians, and are endorsed by Gen. Alfred Sully. Mr. Colyer says:—Of the 174 Indians killed, only fifteen were what might be called fighting men, that is, men between the ages of twelve and thirty-seven years; ten more were from thirty to fifty years of age, and eight were over fifty—small, thirty-three men. Ninety women were killed, fifty-five, or over one half of whom were over forty years of age, and the remaining thirty-five were between twelve and forty. Lastly, there were fifty children under twelve years of age. The whole village had been suffering for over two months, with the small pox, some half dead already."

"The spread of the small pox in Philadelphia and other cities is attributed to the sale of Indian robes taken from the Blackfoot and Piegans camps where the disease prevailed two years ago."

—Associated Press, Telegram. (Rev. Jan. 1871.)

"The following rough rhyme depicts the agony where this fatal plunder was taken, and prophesies the curse to follow. They were written at the time of the Indian killing, and have lain in my drawer ever since. Perhaps their publication may help to recall that infancy, and stimulate still more the determination to secure justice and right for those we have made trebly savage by our cruelties and frauds. Let the Piegans atrophy be remembered, and Camp Grant recalled when 'Indian outrages' are mentioned. E. S. W.]

Once more the dreadful murder cry!
Again the wide-spread western snows
Lie crimsoned deep with children's gore,
With dying women's blood that flows.

"Hard blows" was Sheridan's command,
"Where it will hurt," his letter said;
The warrior grim would mock at pain;
They struck purpose and squaw in-
stead!

The warrior's death, you say was well de-
served,
And hail the hand that rived his steely
heart.

The awful pestilence his ready arm un-
nerved,
Else dangers had been the assassin's
cruel part.

Yet dauntless still, he met his sudden death,
His war song chanted ready to depart;
No sighs disprove "the feeble, fluttering
breath."

Or woman's tears "from out his eyelids
start."

The next thrust with a yell!
Sent the wet steel gleaming on,
And the weak, tottering grandfathers fell
Beside his slaughtered son.

Then flounders on earth, and flounders in hell,
If such Heaven's curse have won,
Gibbered in joy and triumph well
To see the deeds were done.

The maiden's breast received the stroke,
The infant's skull the sabre broke,
And they eared the mother's labor pain
By a white man's bullet, through her
brain!

The warrior saw through death's thick
haze—
He saw through clouds of whirling snow,
His corn and wigwam's fiery blaze.

He saw his wife, beneath the feet
Of furious horses, tramped to death;
He saw perchance with some relief
His infant slain to still its grief.

All this he saw; while native pride
Repressed the thought of wail or moan,
He deemed the Christian by his side
Had light no clearer than his own!

He dreamed "in happy hunting grounds"
He and his tribe would soon be free,
Where pale-faced men, like baying hounds,
No more should force him still to flee.

He dreamed—and saw his tribe move on—
A band of spirits hastening o'er;
He joined them with exultant shout
And stood on death's broad shore.

Fifteen braves killed! there were few be-
side,
Though to the charge whole regiments rode,
Bent sabres and bayonets deeply dyed
With defenseless lives, we lift in pride.

Ride far, ride free, through the winter
wind!
Leave the smell of Indian blood behind!
Till steady beside last revenge betide.

When one not sick the trail shall find!
Heroes and small-pox joined in hand,
And terror strikes each Indian band,
But a curse goes forth from each murdered
corpse.

Swifter by far than thy well spurred horse,
For with nature's children gnat wolves are
fed.

Red children starve 'mid the frozen dead;
Ninety mothers they boast were slain!
And fifty children are dead on the plain.
Great God! blot out this damned disgrace,
Shocking the whole Caucasian race!

Till the red blood burns our quivering
face,
That we stand dumb in the murderer's
place.

Inasmuch as ye have done it,
Still unto the least of these,
Ye have done it unto me, and justice,
Can alone herself appease!

Before mercy, comes repentance,
With you, is but the accursed fact,
And ye stand awaiting sentence,
Caught red-handed in the net!

How it shames all gospel teaching,
Disparaging the Christian creed,
That after eighteen centuries preaching,
By our sword young heathens bleed!

To-day the eagle soars the vulture,
How all our martial laurels fall,
When on us in vain for mercy
Hunted squaws and children call!

We ourselves are worse than heathen,
Answering still each Piegans' groan
With most barbarous exultation,
In worse vengeance than his own.

Alas! that on our starry banner,
Symbol bright of human good,
There must now remain forever
Purple stains of babies' blood.

We have fallen below the savage

In our lust and greed and rage;
How will the record of our savage
Read on truthful history's page?
Hide thy head, O great commander!
Who led us "downward to the sea,"
Thy stern mandate "exterminate!"
Is an epitaph for thee!

Staten high! your robes are clotted,
Official honors drip with gore,
The halls of Congress all are spotted,
There's blood upon the White House
floor.

There lives a God of love and justice,
And no Quaker hat's broad brim,
Though it blind the indignant people,
Hides his red children's death from him!

Blood, blood, blood! "the soul is weary,"
"The head is sick," the "heart is faint,"
Must all the future years be dreary
With this perpetual stain and taint?

Oh! may our nation prove its high preten-
sion,
To govern wisely all, for common good!
In reason's light, and not the glare of pas-
sion.

May each be seen, and all be understood,
Then liberty shall be a sure possession,
Then ever all shall rule the liberal law,
And we shall never sheathe without true
honor.

The sword we without cause shall never
draw.

Editorial Notes.

LAURA D. FAIR.—The telegraphic
wires report that Laura D. Fair is
dead, died in prison! This is all we
have as to particulars at the time of
this writing. The life history of Mrs.
Fair at least so far as relates to the
last few years is familiar to our read-
ers. It will be recollected that we
published in a former issue of the
PRESENT AGE an elaborate account of
Mrs. Fair's trial and some of the
prominent incidents of her life. Soon
after the publication of the article,
some friend probably having sent to
her prison a copy, we received the
following letter, elegantly written.

COL. D. M. FOX: Dear Sir.—I have but
just seen a copy of the PRESENT AGE of
Sept. 2d., in which is an article upon my
trial, by J. S. Loveland. Will you please
give me his or her address, that I may write
a few lines expressive of my thanks? My
heart is very grateful for help such as a
truthful article like that can and does give.
Whether man or woman, God bless the
writer of it! Respectfully,

LAURA D. FAIR.

That Mrs. Fair committed an un-
justifiable offence against the good
order of society, is unquestionably
true; but that there were greatly ex-
tenuating circumstances is equally
true; and that she was a sinner above
all others, a totally depraved woman,
the spirit of the above letter emphati-
cally disproves. She has no doubt
been slowly murdered in prison, a
victim to our present pernicious
prison system of treating criminals.
We hope to hear from some of our
California correspondents any particu-
lars of interest connected with her
life, imprisonment, and death.

THERE are two thousand of our
regular subscribers in arrears for
this volume of the AGE. We have
continued to send the paper to nearly
all who have not ordered it to be
discontinued, from the fact that we
know many refrained from making
immediate payment, doubting our
power to rise from the terrible effects
of the fire. For this reason we have
continued to send our paper. We
think this doubt no longer exists
with any. We have now issued thir-
teen papers since the great conflagra-
tion, seven of the full size. In this
number our friends will see a great
improvement in the press work, and
in our next a more marked improve-
ment in mechanical appearance will
be seen. We have put forth almost
superhuman exertions, are now firmly
established and offering greater
inducements to subscribers than ever
before. It now remains for our
subscribers to do their part by at
once remitting to us at least the price
of the present volume, as much more
as they can, and exert themselves to
extend our circulation. We cannot
believe this appeal will pass unheeded.

We most cordially approve of that
part of the Postmaster General's re-
port relating to the abolition of the
franking privilege. Long enough
have the people borne these burdens.
He says that if the mails were to carry
free all newspapers sent to bona
fide subscribers from a known office
of publication, it would be more
profitable and less wasteful than the
franking privilege. We hope the
voice of the people may be heard by
petition in a way that can no longer

be resisted. And, further, let every
member of Congress refusing to sup-
port this reform be remembered at
the ballot box the next time oppor-
tunity offers. Mr. Creswell says:

Let the Postoffice be made no longer the
pack horse of the other departments of the
Government, and of the rest of mankind.
Let every one pay his own way. Let Con-
gress pay its postage by the purchase of
stamps in such measure as its actual needs
demand. Let the parties no longer make
the Government pay the postage on their
electioneering documents. Let the unjust
burden imposed on the postal service be
removed and the rate of postage on papers,
magazines and books can be so reduced as
to promote the moral and intellectual wants
of the people to a degree never yet attained.
The postal system was made for the people,
and not for ambitious politicians. Let
every officer of the Government pay his
own postage out of such funds as the Gov-
ernment may allow him for that purpose,
or out of his own funds. The postal sys-
tem has been largely increased in useful-
ness by the reduction of rates which has
been made, but when this odious burden
of the franking privilege is removed a still
further reduction of rates can be profitably
made. In postal affairs let there be "equal
rights for all, but special privileges for
none."

EVIDENCES of unusual interest in
the Spiritual Philosophy come to us
from every section of the country.
We have letters this week on our table
from individuals of ten states. Every-
where we hear of newly awak-
ened interest. In many places new
phases of mediumship are manifested,
in others the interest has been aroused
by our speakers who are unusu-
ally active in proclaiming the newer
and better gospel. From Troy, N.
Y., we receive the following:

Our society is in better condition than
ever before. Mrs. Brigham has just closed
a three months engagement with us and
we would have been glad to keep her three
or six months longer but her other engage-
ments called her away. The Children's
Progressive Lyceum is in a prosperous
state and its numbers constantly increas-
ing.

Truly your friend and brother.

E. STANBURY.

We call attention to the advertise-
ment found in another column of
"Webster's Unabridged Dictionary,"
which has now become world-wide
in its reputation as the best work
of the kind published. We have ever
appreciated its value but never so
fully as since the great fire, from
which time we have been without it,
except by borrowing occasionally
from a friend. Every body should
have it. Certainly, no family should
be without it, for with its almost in-
numerable, attractive features, it
will prove the best education that can
be placed in the hands of the young.
We hope to make arrangements with
the publishers so as to enable us to
offer it as a premium for subscribers.

We regret to hear from Dr. Willis
that he is suffering again from the
effects of a recent hemorrhage of the
lungs. This has caused a delay
in forwarding the New York editorial
department till too late for insertion
in this number, except one article
from Mrs. Willis, giving account of
the installation of Mrs. Tappan as a
settled minister over a New York
congregation. We earnestly hope
this movement may be nobly sus-
tained by the Spiritualists of that
city and be but the foreshadowing of
what is to be. Dr. Willis' account
of his second sitting with Dr. Slade
is deeply interesting and will appear
next week.

Our readers will call to mind our
remarks of a few weeks since, made
with reference to the action of the
legislature of Wyoming in repealing
the law enacted at a former session,
granting to the women of that terri-
tory the right of suffrage. We then
promised to lay the veto message be-
fore our readers. At the earliest
possible moment, we have fulfilled
our obligation and in the Woman's
Department of this issue this admir-
able and to us conclusive argument
of Gov. Campbell may be found.
We ask the friends and opponents of
this reformatory movement to give
this able public document their care-
ful consideration.

At the time of going to press we
have no account of the proceedings
of the Woman Suffrage meeting held
in Washington last week under the
auspices of the "National Associa-
tion," any further than the announce-
ment by telegram, that Elizabeth

Cady Stanton had been elected its
President; which fact indicates busi-
ness. We expect a full report from
our Washington correspondent in
time for the next paper, from which
we hope to hear that the political
waters of conservatism have been
very much disturbed.

Personal.

SOME M. JOHNSON lectured during
the month of December in Port
Huron, Mich. We are not informed
of her field of labor for the present
month. February and March she
will speak for the First Spiritualist
Society of Chicago. We have re-
ceived from Port Huron the follow-
ing which we publish with pleasure.

WHEREAS, Miss Susie M. Johnson, of
Detroit, having delivered a course of lec-
tures before the society of Spiritualists of
Port Huron during the month of December
to our gratification and edification, there-
fore

Resolved: That a vote of thanks be, and
the same are hereby tendered, to Miss
Johnson and her controlling spirits for
their bold and determined utterance of
truth.

Resolved: That we recommend her to all
Spiritualist societies who are not afraid to
listen to the truth.

Resolved: That a copy of this preamble
and resolutions be transmitted to the *Ban-
ner of Light and Present Age*, requesting
them to publish the same.

JOHN L. NEWELL, Pres.

J. H. WHITE, Sec'y.

J. P. AVERILL.—We recently met
this brother at Charlotte, Mich., in
attendance of the quarterly meeting
of the Eaton County Circle, where
he had been engaged as one of the
speakers for the occasion. Last Sun-
day he attended the Oakland County
Circle at Farmington. Brother Aver-
ill's health will now permit him to
enter the lecture field, and as the
present is the most favorable season
of the year for evening meetings, our
friends in Michigan should keep him
constantly employed. As secretary
of the MICHIGAN ASSOCIATION OF SPIRITUALISTS, Mr. Averill has rendered
most efficient service. He is a pleas-
ing speaker, has had a wide experi-
ence, and possesses a well-stored
mind. We know of no man upon
whom our local societies in Michigan
can call with more profit to them-
selves and the cause he advocates.
Address, Battle Creek, Mich.

REV. T. H. STEWART, of whom we
have previously written, speaks next
Sunday (21st inst.) at Newville, Ind.;
the following Sunday (28th) at Stur-
gis, Mich., the first two Sundays of
February, Battle Creek, Mich. Mr.
Stewart is an authorized agent for
the PRESENT AGE, and we hope our
friends everywhere will avail them-
selves of the opportunity of his
presence to hand him \$3 for the
PRESENT AGE and *Woodhull and Claflin's Weekly* the coming year. Fifty
cents more, through this office, will
secure the *Young Folk's Rural*, a paper
for the young excelled by none.
Our former friends can secure the
Western Rural, by subscribing with
Mr. S., for \$1.50. Four papers for
\$5.

LYMAN C. HOWE was most cordially
received by the First Society of Spir-
itualists at Lyceum Hall, Chicago,
the first Sunday of this month. All
who go to hear Mr. Howe become
deeply interested in the practical
subjects selected and in their ad-
mirable elucidation by the control-
ling influences. The poetical inspira-
tions which almost invariably fol-
low the lectures are among the best
to which we have ever listened.
Brother Howe will respond to calls
for week day evening lectures. Ad-
dress care of PRESENT AGE, Chicago.

DR. E. C. DUNN.—We are informed
that the labors of this earnest worker
were successful in Bay City, Mich.
During the term of his labor there
(December) he visited East Saginaw
and delivered a very eloquent
and stirring temperance lecture. Let
the friends of this cause, whenever
opportunity offers, secure the serv-
ices of this zealous advocate. Dr.
Dunn lectures in Troy, N. Y., during
the month of January.

CEPHAS B. LYNN.—Very unexpect-
edly but very gladly we met Brother
Lynn last week at the Eaton (Mich.)
County Circle. He has been lectur-
ing the past month in East Saginaw,
Mich., and last Sunday attended the

quarterly meeting for Calhoun Coun-
ty at Marshall. Being in the West,
and ever willing to labor, Brother
Lynn solicits calls for Sunday or
week-day evening appointments. If
letters are addressed to the care of
PRESENT AGE, we will forward to him.

G. P. KELLOGG is speaking for the
Spiritualists of Port Huron the pres-
ent month.

TO THE SPIRITUALISTS AND OTHER LIBERALISTS EVERYWHERE—GREETING!

Another minister has yielded to
our facts and arguments. Rev. Rob-
ert G. Eccles, after meeting me in
the debating arena for thirty-two
sessions of two hours each session,
has abandoned Christianity and es-
poused Modern Spiritualism. Mr.
Eccles is my third "God-son." First,
Moses Hull. Second, Rev. Mr. But-
terfield. It may be a Jacob's love
for his youngest, but I cannot help

feeling, without any disparagement
to "my other boys"—God forbid!—
that Robert is the "noblest Roman
of them all." Last July when I re-
ceived Mr. Eccles' first letter I men-
tally ejaculated, "That man will be
a Spiritualist!" Why? Because I
was informed that since he had at-
tended my meetings in Northfield,
Minn., just twelve months previous—
which were the first Spiritualist
meetings he ever did attend—that he
had been "reading up" with a view
to combat the delusion. This is the
first step toward the conversion of any
honest minister. Another good argu-
ment was Mr. Eccles' avowal that it
was for the love of the truth that he
engaged in discussion. Extremely
fond of debate, he had met, in con-
troversy, Adventists, and other sec-
tarians who did not, he believed,
hold to Bible doctrine, nor the sim-
ple religion of Jesus. In some in-
stances his opponents sought to
turn the tide by vote, supposing
they had already secured the victory
by argument. But in all such tests
Mr. Eccles was voted the triumphant
party. As a debater of ten years
practice I think I am familiar with
more orthodox meanness and sub-
terfuge than usually comes to the
surface. It is esteemed by Chris-
tians a cardinal virtue to never ad-
mit there has been, is, or ever will
be an argument against Christianity,
even though the argument were with-
out a flaw, and based upon facts
hard as adamant. One device is for
Christians to club together and raise
a clamor of victory, and if the signs
are favorable to take a formal pop-
ish vote. So insignificant do I think
such demonstrations; so barren in
results favorable to any theory that
depends upon votes to make it respec-
table, that I would hail with
pleasure an invitation to meet the
champions of orthodoxy in their
own pulpits if I knew that at the
conclusion of each contest they
would compel a decision by vote,
and outnumber me ten to one.
They would have the benefit of my
"infidelity." Give me a hearing,
and they can vote as they please. I
will risk free thought against votes,
knowing that truth can neither be
voted up nor down. I allude to
this, because at Pine Island an out-
side pressure was brought to bear
(aided by the crest-fallen Methodist
minister who refused me the use of
his church in which to deliver a fu-
neral discourse over the remains of
one of the oldest and most honored
citizens) to have a vote taken; for,
be it known, that Mr. Eccles won
hosts of friends on account of his
genial manner, able arguments and
frequent flashes of wit. The rumor
was, "Jamieson has his match this
time."

Mr. Eccles refused to have a vote
taken, though assured by his admir-
ers that he would have a heavy major-
ity. The fact that the people were pleas-
ed with him decided me to continue
discussions with him wherever ar-
rangements could be made. Accord-
ingly, I met him in the arena at
Mantorville, eight sessions, Prince-
ton, eight, and River Falls, Wis.,
eight. At Lake City, Minn., the
combined attractions of a theater,
fair, and a course of physiological
lectures were more than a match for
both of us. Rev. J. M. Pryse, a gen-
tleman for whom I have a high re-
gard, and myself had debated for
sixteen sessions before large audi-
ences in Lake City. Though Mr.

Pryse is one of the ablest champions
of orthodoxy I ever met, yet the
clergy of Lake City, as a rule, and
the laity, pronounce discussions un-
profitable! Even their braggadocio
cannot make the agitation of thought
"profitable" to their system. At
Mantorville and River Falls we had
small but interested audiences. The
ministers at these places used all
their influence in preventing attend-
ance. But the rush of people for
the debates at Pine Island and
Princeton carried everything before
it. In some instances the clergy
were carried along with the current;
one reached the door of the hall and
peered in. "Won't you come in?"
politely inquired the door-keeper.
"No," replied the minister, "I only
wanted to get a look at that infidel,
Jamieson"—and true to his clerical
instinct he dead-headed the squint at
the animal!

It was a matter of astonishment
to Mr. Eccles why Christians should
not always encourage debate when
they were so enthusiastic and hearty
in their endorsement of his advoca-
cy and defense of the Christian
religion. This led him to critically
examine whether free discussion is
advantageous to the Christian religion.
While posting himself for discus-
sion, and examining with care the
ground-work of his own religious
faith, doubts arose before he com-
menced debating with me, in regard
to several points of his denomina-
tion, but he believed the Christian
religion could withstand all tests.
Most thoroughly we debated the
teachings of Christianity and those
of Spiritualism. He admitted there
were arguments made by me in favor
of Spiritualism, which at first pro-
duced but a slight impression upon
his mind; and while seeking for ar-
guments to refute them became con-
vinced they were irrefutable. I knew
from the first that Mr. Eccles dare
think, dare trust the voice of reason,
and is possessed of the moral cour-
age to espouse an unpopular truth.
His acquaintance with science, geolog-
ical and astronomical, compelled him
to liberalize his Christianity. Many
persons, after listening to him, would
remark, "Mr. Eccles, you will not re-
main long where you are; you are
too liberal; you will become a Spir-
itualist." Persons far removed from
each other, mediums with no knowl-
edge of the concessions he was
obliged to make, as one after another
of his positions were taken from
him, would address him in this man-
ner. His letter written two days
after our fourth discussion is self-ex-
planatory:

TO ALL WHOM IT MAY CONCERN.

This is to certify that I, Robt. G. Eccles,
upon due consideration, and for the fol-
lowing reasons, renounce all allegiance to my
former faith, accepting a broader and more
liberal platform than that heretofore oc-
cupied, where my soul can expand its
conceptions of right and wrong to the true
and illimitable standard of progressive mor-
ality implanted in the human breast by
the Divine Hand, "the light that lighteth
every man that cometh into the world."

Difficulties of a theological character hav-
ing intervened between myself and the
church with which I held a standing as an
evangelist, just on the eve of my discussion
with W. F. Jamieson, I resolved upon hold-
ing an independent position till I could
arrive at a decision, either of rejoicing with
them, or seeking an asylum in another fold,
the latter of which I began to think would
be the result. Judge my surprise when the
sullen, despairing bigotry of not only min-
isters, but lay members of the churches to
which I was most favorably inclined, was
hurled upon my head, because of my ad-
vocacy of reason and freedom (the only
true features of distinction between us and
mere animals) in a spirit of rancor while
holding a minority among the people, but
when by hard labor I had gained the ma-
jority, turning around hypocrite, sycoph-
ants, extending when too late, the
hand of fellowship. Yea more, warning
the people to beware of such and such a
lying about me, (as they were compelled to
admit) and in the end courting my favor.
I began to open my eyes. The tree whose
fruit I thought most glorious and sweet be-
came but bitter ashes. Although the priest-
ridden, tradition-bound multitude saw not
the two edged sword of truth held by my
opponent, it cut me deep. Mortified to the
quick, I saw myself, one by one, the pil-
lars of my faith, till now but few remain,
and they are of a nature which cannot hinder
me from endorsing glad news of life be-
yond the swelling flood of death, and the
grand brotherhood of humanity, with no
dire, vengeful One who will doom for aye,
for what no man can frame at will—belief.
Friends of the past will say, "Oh! he is
deceived!" and some "satanic wills have
lured him from the path," but 'tis with
me and with my Maker rests the issue, not
with them.

To W. F. Jamieson I render thanks for
the kind spirit he to me displayed. Had
passion ruled him in our joint debate, I
still had been an enemy to the cause of
liberalism, or sunk into sullen misanthro-
py; but as it is I hope to prove a
"champion, brave, alert and strong."

To aid the right, oppose the wrong."
And have as my motto
"Stable to truth I'll stand
What e'er betide,
Never in error's hand
Must I confide."

Praying for the triumph of truth where-
ever found, I am as ever, humanity's
friend,
ROBERT G. ECCLES.

I bespeak for Mr. Eccles a cordial
welcome by the friends of progress.
I have invited him to furnish, from
his notes of the debates we have
held, a resume, so that all may have
an opportunity of judging of our
contest in behalf of truth.

W. F. JAMIESON.

Woman's Department.

MISS NETTIE M. PEASE, EDITOR.

The disposition of custom is on the wane; we are not content to know that things are, we ask whether they ought to be.—John Stuart Mill.

LOVE'S QUEEN.

BY WILLIAM WINTER.

He loves not well whose love is bold;
I would not have thee come too high.
The sun's gold would not seem pure gold
Unless the sun were in the sky;
To take him thence and chain him near
Would make his beauty disappear.

He keeps his state—do thou keep thine,
And shine upon me from afar;
So shall I bask in light divine,
That falls from Love's own guiding star.

So shall thy eminence be high,
And so my passion shall not die.

But all my life shall reach its hands
Of lofty longing toward thy face,
And be as one who speechless stands
In rapture at some perfect grace.
My love, my hope, my all shall be
To look to Heaven and look to thee.

Thine eyes shall be the heavenly lights;
Thy voice shall be the Summer breeze,
What time it sways, on moonlit nights,
The murmuring tops of leafy trees.
And I will touch thy beauteous form,
In June's red roses, rich and warm.

But then thyself shall not come down
From that pure region far above;
But keep thy throne and wear thy crown,
Queen of my heart and queen of love!
A monarch in thy realm complete,
And I a monarch at thy feet!

For the Present Age.

THE PENALTIES AND PERILS OF FASHION.

103.

BY LOVE M. WILLIS.

It is really saddening to walk through our streets and see the petty and ignoble attempts made by our ladies to affect a beauty they never possessed, or to restore that which has passed away. These attempts are so transparent that any one in the least skilled in the colors and tints of nature can detect at once the false arts used. The chalky and rouged complexion is no more like nature's pure, fresh, open-pored skin than are painted plaster of Paris images, that the vendors sell from door to door, like the sweet, juicy, downy fruit that grows in our gardens. Can it be that our young ladies who so fatally indulge in the practice of disguise suppose that they are not detected? As easy is it to detect a frescoed wall from the real stone with its rich tints and solid masonry.

Among the severest penalties of the votaries of fashion is the burden of dress. Heavy weights bear down the figure. The back is subjected to burdens almost as onerous as those of the rag picker. Heavy masses of drapery rest on delicate portions of the body and cramp and confine the muscles of motion. So much has been said of the evils of tight lacing that it seems but a repetition to speak of them; and by tight-lacing we do not mean by means of corsets alone, but by constant pressure of belts and bindings. Scarcely a young lady equals her normal size about the waist, by at least six inches. This constant pressure is so insidious in its effects that even wise mothers do not note them. Will they but insist on but one inch of measure beyond easy girth, and they will soon find that another and another will only keep the garment at its easy and natural measure.

But besides the votaries of fashion, we have its servants or handmaids. It has been our sad duty to look out through city yards to the windows—like those of a conservatory to catch the first and last gleams of the northern sky—upon the working women of a fashionable establishment. The bent weary figures told a pitiful tale of unrequited toil. There was seemingly no intermission to the constant labor, but hours of piping, folding, flouncing. We have all heard of the empress' laces that cost a life time of labor, and recently there has been published in a London paper an account of one of the trades—that of making the artificial leaves that at present so wonderfully represent nature in her softest and most gorgeous colors. These leaves are manufactured by the application of the most deadly of poisons. By its use children, who work at the trade, are often made blind and very often die by contact with the poison. Continuous work is sure death, and yet parents are found who send their children to service to the art.

This is only one among many trades that bring sure suffering to those who ply them. Must beauty be bought at such a price? Will not blind eyes, deformed spines, diseased lungs give a horrid coloring to the coveted, pure Parisian spray, and a fearful rustle to the flounce and fold? We know that trades are not alone the outgrowth of woman's vanity. They are also the result of man's ambition; but we also know that were it not for the folly and vanity of women there would be less pressure upon the poor, struggling classes, because money diverted from the channels of vanity and fashion would flow into the more natural channels of legitimate trade.

The question of how much use the present demand for elegant articles of dress is to the world of manufacture and trade, it is difficult to answer. No doubt the toiling seamstress is glad of her remuneration; but has an honest woman a right to employ service through another, as she does when she pays the bill to the modiste, and knows nothing of the toiling fingers behind the curtain?

When a true woman hires her servants for her household she sees to it that they are comfortably cared for. The service calls for care and protection. But when she employs labor from the shop she does it through another who, for aught she knows, may be a tyrant. In this respect she is like the monarch who asks not concerning the condition of his subjects.

It is impossible for one woman to stem the tide of custom, but many women interested for, and demanding the protection and care of the working classes could revolutionize the present order of things. There are many good affectionate and honest women who are only thoughtless, and who never ask themselves concerning the comfort of those that they receive service from. The great injustice done the working classes is like a volcano beneath the crust of society; it is only hidden from sight but its effects are certain. The false show that leads woman to seek to make a display of herself is pernicious to the heart. External appearance becomes the moving power of a woman's head, and excites her ingenuity, her ambition and the finer qualities of her mind, until they turn in one direction. To paint the cheeks, to arrange the hair, to plan for costume, take so much force from the brain that there is little left for other service. A woman who dresses plainly is said to have no taste. Is it thus said of man? The man of refined taste spends his thought on some beautiful work of art and toils that he may secure it for his delight. He adorns his room with pictures, he spends his money on statues, busts, or fine carvings. He has about him that which shall constantly excite his love of beauty and of art. How often does a woman say, "I cannot afford to buy even a simple engraving," when at the same time she pays her bill of one hundred dollars at the dress maker's without question. Personal display is not an expression of the fine arts. Good taste is as readily exhibited in a simple attire as in an elegant one.

We are glad to see that our best and truest women are expressing this more than ever. Lucretia Mott's serene face beneath her Quaker cap, Mrs. Woodhull's simple dress and unadorned person, Mrs. Hooker's correspondence of face and attire—all speak to the world the word for woman quite as bravely and clearly as do their eloquent words. We are told too, that Anna Dickinson has returned to her first simplicity and power and forsaken her drawing room gewgaws. True women will always do this if they have ever been led away to the doubtful trial of their strength through their love of display. The great workers for equal rights have something to do besides give woman the right to vote, and they feel it and are fast approaching their work, which will surely follow the present one of political equality.

A HANDSOME WOMAN pleases the eye; a good woman the heart. One is a jewel, the other a treasure.

GOVERNOR CAMPBELL'S MESSAGE.

EXECUTIVE DEPARTMENT.

CHRYSENE, Dec. 4, 1871.

To the Honorable, the Speaker of the House of Representatives:

I return herewith to the House of Representatives, in which it originated, a bill for "an Act to repeal Chapter Thirty-one of the laws of the First Legislative Assembly of the Territory of Wyoming."

I regret that a sense of duty compels me to dissent from your honorable body with regard to any contemplated measure of public policy. It would certainly be more in accordance with the desire I have to secure and preserve the most harmonious relations among all the branches of our Territorial government to approve the bill. A regard, however, for the rights of those whose interests are to be affected by it, and for what I believe to be the best interests of the Territory will not allow me to do so. The consideration besides, that the passage of this bill would be on the part of all those instrumental in bringing it about a declaration that the principles upon which the enfranchisement of women are urged are false and untenable, and that our experience demonstrates this, influences me not a little in my present action.

While I fully appreciate the great danger of too much attention to abstract speculation of metaphysical reasoning in political affairs, I cannot but perceive that there are times and circumstances when it is not only proper, but absolutely necessary to appeal to principles somewhat general and abstract, when they alone can point out the way, and they alone can guide our conduct. So it was, when, two years ago, the act which this bill is designed to repeal was presented for my approval. There was, at that time, no experience to which I might refer and test by its results the conclusions to which the application of certain universally admitted principles led me. In the absence of all such experience I was driven to the application of principles which through the whole course of our national history have been powerfully and beneficially operative in making our institutions more and more popular in framing laws more and more just, and in securing amendments to our Federal Constitution. If the ballot be an expression of the wish, or a declaration of the will of the tax payer as to the manner in which taxes should be levied and collected and revenues disbursed, why should those who hold in their own right a large proportion of the wealth of the country be excluded from a voice in making the laws which regulate the whole subject? If, again, the ballot be for the physically weak, a guarantee of protection against the aggression and violence of the strong, upon what ground can the delicate bodily organization of woman be forbidden this shelter for her protection? If, once more, each ballot be the declaration of the individual will of the person casting it as to the relative merit of opposed measures or men, surely the ability to judge and determine—the power of choice—does not depend upon sex, nor does womanhood deprive of personality. If these principles are too general to be free from criticism, and if this reasoning be too abstract to be always practically applicable, both the principles and the reasoning cannot fail of approbation when contrasted with the gloomy misgivings for the future, and the dark forebodings of evils imaginary, vague and undefined, by dwelling upon which the opponents of this reform endeavor to stay its progress. Aggressive reasoning and positive principles like these must be met with something more than mere doubtful conjectures, must be resisted by something more than popular prejudices, and be overthrown—if overthrown at all—by something stronger than the force of inert conservatism; yet what is there but conjecture, prejudice and conservatism opposing the reform?

There is, indeed, an objection to the enfranchisement of women which is so often made and so generally accepted as decisive of the whole subject, that it may, not be improper briefly to call attention to it. This objection is grounded on the widely prevalent belief that in our political system the right to vote carries with it a liability to perform military service, and accordingly that the ability to bear arms is an essential qualification of suffrage. If this belief be well founded, the conclusion follows inevitably that woman, on account of her physical weakness, should be debarred the exercise of the privilege. The groundlessness of the belief will, however, appear when it is considered that through the whole course of our legislation the right to vote is nowhere made to depend on the ability to perform the duties of a soldier. Indeed, by inference, it implies an entire absence of any relation between the two. For, in the first place, a citizen may vote long after his liability for compulsory military service ceases, and, in the second place, a large proportion of our citizens who have been, by officers ap-

pointed for the purpose, examined, and officially declared incapable of performing the duties of a soldier, are not on that account debarred from the rights and privileges of an elector. Should it become in reality an established principle of American government that only those who are capable of bearing arms, and who are within the legally prescribed age when they are liable to be called to enforce by the sword or bayonet the will they have expressed by the ballot, shall be entitled to vote and hold office, our National House of Representatives would be deprived of nearly one-half and our Senate of three-fourths of its members, and many men who have adorned the age and rendered the American name illustrious in statesmanship, in arms, and in letters would be disfranchised. And war itself would have an additional terror, for the wounded and maimed hero, returning to his home, would do it with the consciousness that the bullet which deprived him of his health or of his limb deprived him also of any voice in the government of his country.

But it is said that it will degrade woman to "mingle in the dirty pool of politics." By what course of reasoning a conclusion so opposed to all the experience of mankind is reached I cannot clearly perceive. Give to a man better opportunities for his development, clothe him with responsibility, and he will endeavor to rise equal to the demands of his position. With the higher duties will come higher aims, nobler aspirations, and an increased self respect. So will it be with women. When her voice is potential in moulding public policy—in making laws and choosing the officers to execute these laws, and in all the ennobling and elevating duties of American citizenship—then she will rise to the higher level of a nobler life, and the immanation and frivolity of the merely fashionable woman of to-day will be unknown. Concede and assert the individuality of woman, and she will have an incentive to elevate not only herself, but all the pursuits and interests with which she may identify herself. And politics will be no longer a "dirty pool" corrupting those who mingle in it, but a clear, pellucid fountain, bestowing life and health on the whole body politic.

Again, it is said that men are the natural protectors of their mothers, wives and sisters. If you legislate on that theory, what provision have you made for women who have neither sons, husbands nor brothers? If this doctrine of guardianship is to obtain, carry it to its logical results, and pass laws providing for the appointment of guardians for all women who are now, or may become, residents of this Territory, and who have in the course of nature been deprived of their natural protectors. Amend your excellent law in relation to "guardians and wards" so as to extend over women the care and control you exercise over minors. Deprive them of the right to make contracts, or to hold property under the laws which you will give them no voice in forming. Be consistent, and remand women to that condition of tutelage and dependence which is her lot in all barbarous and uncivilized countries, and out of which she has been for eighteen centuries gradually but slowly emerging, in all nations that have been blessed by the benign rays of a Christian civilization.

The law granting to women the right to vote and to hold office in this Territory, was a natural and logical sequence to the other laws upon our statute book. Our laws give to the widow the guardianship of her minor children. Will you take from her all voice in relation to the public schools established for the education of those children? Our laws permit women to acquire and possess property. Will you forbid them having any voice in relation to the taxation of that property? This bill says too little or too much. Too little, if you legislate upon the assumption that woman is an inferior, who should be kept in subordinate position, for in that case the other laws affecting her should be repealed or amended; and too much, if she is, as no one will deny, the equal of man in heart and mind, for in that case we cannot afford to dispense with her counsel and assistance in the government of the Territory.

To the statement so often made that the law which this bill is intended to repeal was passed thoughtlessly and without proper consideration, I oppose the fact to which I have adverted, that the law perfectly conforms to all the other laws in relation to women upon our statute book. Studied in connection with the other laws it would seem to have grown naturally from them, and forms a fitting apex to the grand pyramid which is being built up as broadly and as surely throughout all of the States of the Union as it has been built up and capped in Wyoming.

I need only instance sec. nine of the school act, which declares that "In

the employment of teachers no discrimination shall be made in the question of pay on account of sex, when the persons are equally qualified." What is more natural than that the men who thought that women were competent to instruct the future voters and legislators of our land should take the one step in advance of the public sentiment of yesterday, and give to her equal wages for equal work? And when this step had been taken, what more natural than that they should again move forward—this time perhaps a little in advance of the public sentiment of to-day—and give to those whom they consider competent to instruct voters the right to vote?

The world does not stand still. The dawn of light for woman. For eighteen centuries she has been gradually but slowly rising from the condition of drudge and servant for man, to become his helpmeet, counsellor, and companion. As she has been advanced in the social scale, our laws have kept pace with that advancement, and conferred upon her rights and privileges with accompanying duties and responsibilities. She has not abused those privileges, and has been found equal to the responsibilities. And the day is not far distant when the refining and elevating influence of woman will be as clearly manifested in the political, as it now is in the social world.

Urged by all these considerations of right, and justice, and expediency, and the strong conviction of duty, I approved the act of which this bill contemplates the repeal, and it became a law. To warrant my reconsidering that action, there ought to be in the experience of the last two years something to show that the reasons upon which it was founded were unsound, or that the law itself was wrong, or at least unwise and inexpedient. My view of the teachings of this experience is the very reverse of this. Women have voted, and have the officers chosen been less faithful and zealous, and Legislature less able and upright? They have sat as jurors, and have the laws been less faithfully and justly administered, and criminals less promptly and adequately punished? Indeed, the lessons of this two years' experience fully confirm all that has been claimed by the most ardent advocates of this innovation.

In this Territory women have manifested for its highest interests a devotion strong, ardent and intelligent. They have brought to public affairs a clearness of understanding and a soundness of judgment, which, considering their exclusion hitherto from practical participation in political agitations and movements are worthy of the greatest admiration and above all praise. The conscience of women, in all things more discriminating and sensitive than that of men; their sense of justice, not compromising or time-serving, but pure and exacting; their love of order, not spasmodic or sentimental merely, but springing from the heart; all these—the better conscience, the exalted sense of justice, and the abiding love of order, have been made by the enfranchisement of women to contribute to the good government and well-being of our Territory. To the plain teachings of these two years' experience I cannot close my eyes. I cannot forget the benefits that have already resulted to our Territory from Woman Suffrage, nor permit myself even to seem to do so by approving this bill.

There is another, and, in my judgment a serious objection to this bill, which I submit for the consideration and action of your honorable body. It involves a reference to that most difficult of questions, the limitations of legislative power. High and transcendent as that power undoubtedly and wisely is, there are limits which not even it can pass. Two years ago the Legislature of this Territory conferred upon certain of its citizens certain valuable rights and franchises. Can a future Legislature by the passage of a law not liable to the objection that it violates the obligation of contracts take away those rights? It is not claimed, so far as I have been informed, that the class upon whom these franchises were conferred have forfeited or failed to take advantage of them. But even if such were the case it would be rather a matter for judicial determination than for legislative action. What that determination would be is clearly indicated in the opinion of Associate Justice Story in the celebrated case of Trustees of Dartmouth College vs. Woodward: "The right to be a freeman of a corporation is a valuable temporal right. . . . It is founded on the same basis as the right of voting in public elections; it is as sacred a right; and whatever might have been the prevalence of former doubts, since the time of Lord Holt, such a right has always been deemed a valuable franchise or privilege."

But even if we concede that these rights once acquired may be taken away, the passage of this bill would be, in my judgment, a most dangerous precedent. Once admit the

right of a representative body to disfranchise its own constituents, and who can establish the limits to which that right may not be carried? If this Legislature takes from women their franchises or privileges, what is to prevent a future legislature from depriving certain men, or classes of men, whom, from any consideration they desire to disfranchise of the same rights? We should be careful how we inaugurate precedents, which may "return to plague the inventors," and be used as a pretext for taking away our liberties.

It will be remembered that in my message to the Legislature at the commencement of the present session I said: "There is upon our statute book an act granting to the women of Wyoming Territory the right of suffrage and to hold office, which has now been in force two years. Under its liberal provisions women have voted in the Territory, served on juries and held office. It is simple justice to say that the women entering, for the first time in the history of the country, upon these new and untried duties, have conducted themselves with as much tact, sound judgment and good sense as the men. While it would be claiming more than the facts justify, to say that the experiment, in a limited field, has demonstrated, beyond a doubt, the perfect fitness of women, at all times and under all circumstances, to taking a part in the government, it furnishes at least reasonable presumptive evidence in her favor, and she has a right to claim that, so long as none but good results are manifested, the law should remain unrevoked."

These were no hastily formed conclusions, but the result of deliberation and conviction, and the judgment to-day approves the language then used.

For the first time in the history of our country we have a government to which the noble words of our *Magna Charta* of freedom may be applied—not as a mere figure of speech, but as expressing a simple grand truth—for it is a government which "derives its just powers from the consent of the governed." We should pause long and weigh carefully the probable results of our action before consenting to change this government. A regard for the genius of our institutions, for the fundamental principles of American autonomy, and for the immutable principles of right and justice, will not permit us to sanction this change.

These reasons for declining to give my consent to the bill, I submit with all deference for the consideration and judgment of your honorable body.

J. A. CAMPBELL.

Woman's Memorandum.

A BOY was recently saved from a terrible death at a rope and twine factory, in Massachusetts, by the promptness and presence of mind of a little girl. The boy was caught in the machinery, and was being pulled into it as fast as possible, when the little girl ran with a knife, cut the belt and released him.

MISS MARY H. TRUE, who has been a teacher during the last two years in the Articulating School for Deaf Mutes in this city, has accepted a situation to take charge of a deaf-mute in the family of a baronet in Norfolk county, England, with a salary of eleven hundred dollars a year, and travelling expenses paid.

NATURE AGAINST WOMAN. SEPTIMUS CO.—In a review of a chapter on Female Education in Hillard's Sixth Reader, in which classes woman suffrage as a war against Nature, Henry B. Blackwell, in the *Woman's Journal*, after quoting some of the objectionable passages, says:—

"As a taxpayer of Boston, I demand either that Hillard's Sixth Reader be excluded, or that this passage be expunged. I am unwilling that my money should be used to pervert the minds of children by justifying the meanest and subtlest form of aristocracy—the political aristocracy of sex."

"The contempt for woman's intellect which pervades society like an atmosphere has its foundation in an unenlightened public sentiment. By a thousand such influences as the above, in the family, in the church, in literature, in society, even in the school, the minds of our children are warped and perverted from their very birth, and then we are coolly informed that it is the masculine instinct to rule and the feminine instinct to obey, and that equal rights for men and women would be a war against Nature."

Against Nature! Why, three centuries ago, suffrage for lawyers, physicians, merchants, and manufacturers was thought contrary to Nature! Only noblemen were entitled to rule. Two centuries ago, suffrage for Baptists and Roman Catholics was contrary to Nature in Massachusetts. Only members of Orthodox churches were entitled to rule. A hundred years ago, suffrage for farmers, mechanics, and day laborers was contrary to Nature. Only the wealthy were entitled to rule. Ten years ago suffrage for negro men was contrary to Nature. Only white men were entitled to rule.

It is time this scarecrow was abolished. Progress is a part of Nature.—Pioneer.

The Home Circle.

ANNIE DENTON CRIDGE, EDITOR.

CARRYING SUNBEAMS.

Reaching after sunbeams
With a dimpled hand—
That is right, my darling,
Grasp the golden band.
Fold it to your bosom;
Let it cheer your heart;
Gather radiant sunbeams;
Bid the clouds depart.

When your feet shall wander
From my side away
You will find that evil
With the good may stray.
Never heed it, darling,
Let it pass, the while;
Gather only sunbeams;
Keep your heart from guile.

Grief may be your portion,
Shadows dim your way;
Clouds may darkly threaten
To obscure the day.
Don't despair, my darling,
Trust a Father's love;
How could there be shadows
With no light above!

CALIFORNIA.

CHAPTER XXV.

No more does the Valley of Riverside look like a desert, for water is plentiful everywhere, and here and there are pretty lines of green that delight the eye. The earth is being turned up by the plow, wheat and barley are being planted, and all are as busy and as happy as happy can be. Yonder is a large tract of land that has been so flooded with water from the irrigating canal that it looks like a lake. About a mile in another direction is a sparkling sheet of water that has formed a lake indeed. Near to the home of May and Charley Strawbridge is a fine irrigating canal, along which water in great abundance is rapidly flowing.

Over the arroya we have spoken of so often, is a flume five hundred feet long, that looks like a railroad bridge. This has been made to carry water, and over this the water goes laughing and dancing merrily and is then carried by canals around the mountains and down to the very house, though four miles distant, where live Ernest and his wee sister Affena. Now is not that delightful? and do you not, my readers, feel glad that after nine months of desert life, our friends have at last plenty of water, and that now they will be able to plant and grow something?

Jolly times have the children, wading and bathing in the water. Charley, who was sitting on a board which he had thrown across the canal a few days ago, suddenly fell backwards into the water. How he did flounder and dash and kick, and what a wonderful adventure he had to relate to his mother, as he took off his dripping clothes and dressed in a dry suit. Waiting, waiting, every body has been for many long months, for water—waiting with long faces and sad hearts, but now every body is happy. Hundreds of acres are going to be put into wheat, and thousands of seeds of oranges, lemons, walnuts, and limes, and slips from fig trees are going to be planted. You should just hear Charley, May, and Ernest talking about what they are going to do.

"How much land am I going to have of my very own?" said May. "You know, mamma, I am going to be a farmer lady."

"And," said Charley, with a funny twinkle in his eye, "I am going to be a farmer gentleman; so how much land am I going to have of my very, very own?"

"I think," said his mother, "that perhaps one acre will be enough to begin with, but you shall have more just as soon as you can attend to it. Your father and I intend you to have each ten acres of your very own by and by."

"I am going to plow my own land," said May.

"Boys were born to dig," said Charley, "and girls were born to wash dishes."

This was said with a laugh which May understood.

"People will talk about you if you plow your own land," said Charley.

"They will say, 'ha! ha! there is May Strawbridge plowing this morning!'"

"I don't care if they do laugh," said May. "I will laugh too when I see my oranges and have my pocket full of money."

"That is so, that is so," said Charley. "Good for you, May. But why don't you just get married to a man with plenty of money? then you would have nothing to do but to dress in Grecian bends, corsets, and all that sort of thing. Would you not like a horse tail round your head, May? and would you not like to go to New York and be enameled like your china doll?"

"No, I won't," said little May, very indignantly.

"No, bless her heart!" said her mother. "May is going to be wiser than all that; May is going to have a fruit-farm; she is going to make money herself, then, when she is a lady, she will not be in a hurry to marry, but will marry some good man because she loves him, no matter whether he is rich or poor."

"So I will," said May. "I think," said Charley, "that some of the girls will want to marry me because I am rich."

"Very likely," said his mother; "thousands of men are married every year to ladies that don't love them, but only love their money; but when women have their rights and can provide for themselves as men now do, they will not be in such haste to marry, but will wait till love comes to their souls."

They were sitting at the breakfast table during this conversation, and it did seem funny to Mrs. Strawbridge to hear her darlings talk so demurely about husbands and wives, but she said to herself, "It is all right; if they live they will, I trust, be loved and married, and therefore it is proper that they should think wisely, even now, on the subject."

"Now for our one acre," said Charley. "How many years before orange trees bear oranges?"

"Eight years old from the seed."

"Eight years! that is a long time. How old would I be when my orange trees grow oranges?" asked Charley.

"And how old would I be?" asked May.

"Charley will be nineteen years of age, if he plants the seeds this year, and May will be fifteen."

"But we can plant trees three years of age," said Charley. "Now tell us all about that, mother, please."

"Suppose," said his mother, "that you had money; you could buy seventy orange trees, at seventy-five cents each, for fifty-two dollars and fifty cents. Then in five years you would begin to gather yearly crops of oranges."

"And how much money would we make?"

"You would make from five hundred to one thousand dollars every year, from your one acre, according to the age of the trees."

"There is money for you, May!" said Charley. "Let us plant our one acre with oranges. Won't you be rich, May? won't we be rich when we are grown? and won't we have books? I will have a large library of my very own, and, May, you can buy hundreds of doll babies."

"I won't do it though," said May; "I will have a library of books, too."

"We can pay for our education out of our own money," said Charley, "and we can have a house of our own, and we can travel. And I know what else I will do; I will build a school house in Riverside, and a Spiritualist hall, and I will buy books and papers and have a library for every body. I will have books on astronomy and all good, wise books, and I will buy all the books for children that have ever been printed. Folks are so stingy about buying books for children, but I will have enough for Riverside children."

"You," said his mother, smiling, "are going to have a children's library then. All right; that is a good idea, my boy."

"What about grapes, mother?" asked Charley.

"The raisin grape," said his mother, "is very profitable. You could make from two hundred to four hundred dollars per year. Grapes bear fruit the third year and can be brought for ten dollars a thousand cuttings, and these would be enough for one acre. Figs bear the third

year, too, from the cuttings. We are not going to buy trees for all our land, only for about five or ten acres, but we are going to plant thousands of cuttings and seeds."

"Here I am! here I am!" said a precious voice. It was Ernest. "Mamma is coming too."

Away ran May and Charley to meet her and pull her baby wagon. How they did rejoice when they all gathered round the breakfast table again, and laughed and talked while aunt, Ernest, and Affena ate breakfast. They had walked all the way from their cottage in the other valley, had started quite early, and so arrived before the heat of the day.

"Charley says you killed the skunk," said Ernest, "did you, aunt?"

"Yes, my boy, I did, and when you have finished your breakfast I will let you see his skin. Two nights ago little May awoke me saying, 'Wake, mamma, wake! the skunks are killing the chickens, I believe.' I listened a moment, and what a noise among the chickens I heard! Charley and I were soon up and off to the chicken house with a lighted candle and a strong stick. We opened the door and there was the skunk hopping round. I struck him with my stick and killed him and the hens and roosters looked down from their perches, stretched out their necks, and when they saw his dead body they gave such funny chuckles of satisfaction it sounded very like a laugh."

"And so, aunt—"

"And so, I took the skunk by its beautiful bushy tail, threw it out of the chicken house, and next morning I skinned it, and nailed the skin to the side of the kitchen, as a warning to all rascally skunks who feel an appetite for chicken suppers."

"And," said Ernest, leaving the table, "I will see it." May went with him, and when he returned he said: "I am glad you killed him, aunt; you did not let him play possum that time, did you?"

"More visitors!" shouted Charley, who was standing on the porch. "Here comes Mr. Akin from San Bernardino! I know his fine black horse! Now I will have a ride! hurrah!"

Mr. Akin was soon in the house eating breakfast, and Charley was taking a ride on the beautiful black horse. As Mr. Akin ate breakfast, he told them that there had been several severe earthquake shocks in San Bernardino that morning, just about daybreak; that he had risen very early, so as to travel while cool, that the shocks of earthquake had made the bottles in the drug store and the tins in the tin store dance an earthquake jig, and that the clerk in the drug store was so frightened he threw himself under the counter. That young man had been in San Francisco when houses had been thrown down and people killed by the earthquakes, and so he was far more afraid than Mr. Akin, who though he had felt the shocks of earthquakes very many times had never seen any body or anything hurt, and so only felt like laughing at the young man's fear.

By and by, when Mr. Akin had gone, and when Charley was busy reading, Mrs. Strawbridge and her sister were listening to May and Ernest who were playing on the shady side of the house. They had small sticks in their hands, were kneeling down on the ground and chanting, oh! so prettily! They were a delightful opera troupe, and as Mrs. Strawbridge listened and smiled, she whispered to her sister:

"We are blessed with an opera in this far away Riverside, this is just as charming as any in New York or Washington. Listen!"

"Come hither, hither, little thing, with the pretty, pretty, wing! No, no, no, Mr. Ant, you cannot, you shall not, take this golden, silvery moth into your house far away in the ground. Fly away, fly away, little moth! go up, up, where the birds are flying, flying! resting, flying! Let the sun shine on your silver coat! Go up, up, to the pretty clouds, so white and blue! Say, do you live in the clouds? have you ever been up yonder, far, far away,

little silver moth? The giant ant, the wicked ant, cannot catch you again."

"Blessed darlings! blessed children!" said the mother of Ernest. "I have always thought the chanting of operas unnatural, but after all it is natural and when spontaneous, as it is with May and Ernest, how beautifully delightful!"

THE UNDERSTANDING OF CHILDREN.

How seldom are the little ones given credit for their full power of understanding what older people are saying. It strikes us that a trifle more caution would be used in speaking of subjects of which children are desired to be kept in ignorance, if this power were fully appreciated. Well do we remember listening with open mouth and eyes to conversations which we were supposed to be far too young to comprehend. There was much that was not plain, of course, but much still that we did see the meaning of, even though it were as through a glass darkly. We had a habit of putting this and that together, in our youthful mind, and of submitting things doubtful to a searching process of reasoning that led us to conclusions so nearly correct as to have rather astounded our parents and advisers, had they dreamed of such a proclivity in us.

We know as well as they when anything of importance was undergoing discussion; and we listened, and we guessed at what we did not clearly comprehend, until we were nearly as wise as those who so imprudently forgot that "little pitchers" have not only "large ears," but also inquiring minds, which demand satisfaction. That is not all. Words and phrases—even whole conversations—which are necessarily intelligible to the limited capacity of a child, will often imprint themselves indelibly upon the mind of that child, to be recalled to memory, and their full significance learned, when added years have brought the knowledge necessary to their comprehension. We know this to be so from our own experience, and doubt not that many can corroborate the assertion.

The safest way, then, is to say nothing before children that you would rather they should not fully understand; for they comprehend far more than one would believe possible, did not one's own recollection prove the fact. A lady told us once that, so sure was she that children's capacity for understanding the conversation of grown-up people was so universally underrated, that she had always made it a rule to send her own young daughters from the room, whenever the conversation touched upon matters she preferred they should know nothing about, and she was confident much good had resulted from this practice. It would certainly do no harm, and could scarcely fail to keep them from much that, being too young to comprehend, might have been of lasting injury from the erroneous ideas, conversations, innocent enough in themselves, might have conveyed to their untutored minds.

HOW TO SPEAK TO CHILDREN.

It is usual to attempt the management of children either by corporal punishment, or by rewards addressed to the senses, and by words alone. There is one other means of government, the power and importance of which are seldom regarded—I refer to the human voice. A blow may be inflicted on a child, accompanied with words so uttered as to counteract entirely its intended effect; or the parent may use language quite unobjectionable in itself, yet spoken in a tone which more than defeats its influence. What is it which hurls the infant to repose? It is an array of mere words. There is no charm to the untaught one, in letters, syllables, and sentences. It is the sound which strikes its little ear that soothes and composes it to sleep. A few notes, however unskillfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No; it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner, and boisterous in speech? I know no instrument so sure to control these tendencies as the gentle tones of the mother. She who speaks to her son harshly does but give to his conduct the sanction of her own example. She pours oil on the already raging flame. In the presence of duty, we are liable to utter ourselves harshly to children. Perhaps a threat is expressed in a loud and irritating tone; instead of allaying the passions of the child, it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feeling. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we address it.

A YOUTHFUL warrior—A baby in arms.

PARENTAL PARTIALITY.

There is a fatal danger in family government, from which we would warn every parent; and that is partiality. It is too often the case that fathers and mothers have their favorite child. From this two evils result. In the first place, the pet usually becomes a spoiled child; and the "flower of the family" seldom yields any other than bitter fruit. In the second place; part of the household feel envy towards the parent who makes the odious distinction. Disunion is thus sown in what ought to be the Eden of life, a sense of wrong is planted by the parent's hand in the hearts of a part of his family, an example of injustice is written on the soul of the offspring, by him who should instill into it, by every word and deed, the holy principles of equity.

A DOG THAT THOUGHT.—One of the most unmistakable examples of dog-reason I can call to mind is that of a Newfoundland dog sent across a stream to fetch a couple of hats, while his master and friend had gone on some distance. The dog went after them, and the gentlemen saw him attempt to carry both hats, and fail, for the two were too much for him. Presently, he paused in his endeavor, took a careful survey of the hats, discovered that one was larger than the other, put the small one in the larger, took the larger in his teeth by the brim, and swam away, the happy carrier of the burden appointed him.—*Young Reeper.*

"I BOLD," remarks a physician, "that thirty minutes should be spent at each meal, and spent, too, in chewing the food a good portion of the time, and not in continued putting in and swallowing; and in pleasant chat and laugh, instead of the continuance of the intense nervous pressure of the office or library. If you lay out to spend thirty minutes in this way at your meal, you may rest assured you will not eat too much, and what you do eat will be in the best condition for appropriation to the needs of your system."

AIR YOUR BEDS.—Some advocates for excessive neatness have the beds made up immediately after they are vacated. It is not healthy. They need to air for a couple of hours. Open the windows as wide as possible, and set open the door also. Unless there is a thorough draught, there is no true ventilation of a sleeping-room. The only exception to this rule is during high winds, when the door cannot safely remain open and in very wet and foggy weather.

INDOLENCE.—A lazy boy makes a lazy man, just as a crooked sapling makes a crooked tree.

Pleasantries.

AN early spring—jumping out of bed at five o'clock in the morning.

A GENTLEMAN the other evening objected to playing cards with a lady, because he said she had such a winning way about her.

A BOY of five summers in New England recently, while at his devotions, surprised the family by praying that he might have sixty brothers and a hundred sisters.

A YOUNG convert down in Maine demonstrated the force of habit by remarking in a conference meeting that some of the proceedings were not "according to Hoyle."

"WIFE, I don't see how they send letters on them 'ere telegraph wires without tearing 'em all into bits." "They don't send the paper," said the wife; "they send the writin' in a fluid state."

A YOUNG lad who was called as a witness was asked if he knew the nature of an oath and where he would go if he told a lie. He said he supposed he should go where all the lawyers went.

AN old minister, the other day, asked a woman what could be done to induce her husband to attend church. "I don't know," she replied, "unless you were to put a pipe and a jug of whisky in the pew."

"Tis strange," muttered a young man as he staggered home from a supper party, "how evil communications corrupt good manners. I've been surrounded by tumblers all the evening, and now I'm a tumbler myself."

"WHAT would you do if mamma should die?" asked a lady with whom we have the honor of an intimate acquaintance, of a little three-year-old girl that we wouldn't take a hundred dollars for. "Well, mamma," she was the melancholy response, "I s'pose I should have to spank myself!"

A LITTLE boy who loves to pass his evenings in the stores and listen to the improving conversation of the elders while helping himself to sugar, was told the other night that hereafter he must stay at home. "I wish I was a man," he said. "And what would you do if you were a man?" asked his mother. "I would get married and then I could go to the stores every evening." A very obedient boy.

Temperance.

A THRILLING INCIDENT.

It occurred some years ago in our State that the question came up in public meeting in—township, whether any person should be allowed to sell rum. One man spoke against it. Strange as it may seem, the clergyman, the deacon, and the physician all favored granting licenses. The question was about to be put, when all at once there arose from one corner of the room a miserable female. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost ended. After a moment of silence, all eyes being fixed upon her, she stretched her attenuated body to its utmost height, and her arms to their greatest length, raising her voice to a shrill pitch she called to all to look upon her.

"Yes," she said, "look upon me, and then hear me. All that the last speaker has said in relation to temperate drinking being the father of drunkenness, is true. All practice, all experience, declare its truth. All drinking of alcoholic poison, as a beverage, in health, is excess. You all know me, or once did. You know I was once mistress of the best farm in town. You all know too, I had one of the best, the most devoted of husbands. You all know I had fine, noble-hearted boys. Where are they now, Doctor? Where are they now? You all know. You all know that they lie in a row, side by side in yonder church-yard; all, every one of them, filling the drunkard's grave. They were all taught that temperate drinking was safe,—excess alone ought to be avoided, and they never acknowledged excess. They quoted you, and you," pointing, with her shred of a finger, to the priest, deacon and doctor as authority. "They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects with dismay and horror; I felt that we were all to be overwhelmed in one common ruin. I tried to ward off the blow: I tried to break the spell,—the delusive spell in which the idea of the benefits of temperate drinking had murdered my husband and sons. I begged, I prayed. But the odds were against me.

The minister said that the poison that was destroying my husband and boys was a good creature of God; the deacon (who sits under the pulpit there, who took our farm to pay his rum bills) sold them the poison; the doctor said a little was good, and excesses ought to be avoided. My poor husband and dear boys fell into the snare, and they could not escape; and one after another were conveyed to the sorrowful grave of a drunkard. Now look at me again. You probably see me for the last time. My mind has nearly run. I have dragged my exhausted frame from my home, your poor-house, to warn you, Deacon; to warn you, false teacher of God's word; and with her arms high thrown, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed: "I shall soon stand before the judgment seat of God—I shall meet you there, you false guides, and be a witness against you all."

The miserable female vanished; a dead silence prevailed and assembly; the priest, deacon and doctor hung their heads; and when the president of the meeting put the question, "Shall intoxicating liquors be sold in this town?" the unanimous vote was "No."—*Lanrester (N. H.) Herald.*

DR. HAYES has furnished us with the following table:

Lager Beer has from two and one-half to three and one-half per cent of alcohol.

Strong Beer is variable; but has a larger per cent of alcohol than lager beer.

Porter has from four to seven per cent of alcohol.

Golden Ale has but five and one-tenth per cent of alcohol.

Cider has from four to ten per cent of alcohol.

Also, four and eight-tenths per cent of the absolute alcohol in cider is equal to ten per cent of rum; that is, ten glasses of cider is equal to one glass of rum."

THE great liquor case at Xenia, Ohio, under the new state law, which has been occupying the attention of the superior court for the last ten days, which is the first of the kind in the country, was finished up on the 15th ult. The jury awarded the plaintiff, Jane Dice, \$750 damages, which she has sustained by the defendant, Glosser, selling her husband and son liquor. Glosser is a wealthy German, and the case will go before the supreme court.

A RED man drank firewater to excess, planted his wigwag on a Minnesota railroad, and soon departed to the happy hunting ground.

